THE CHURCHMAN.

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POETRY.

For the Churchman.

BATTERSEA RISE;

The Thornton family residence, Clapham Common.

Old house, how long I've known thee
By high, historic fame,
By Thornton, Inglis, Wilberforce,*
Each loved and sainted name:
And now, my pilgrim feet have trod
Thy consecrated ground,
And underneath thy sacred roof
A pilgrim's rest have found.

Home of each heart-attraction—
Of manly piety,
Of lovely woman's gentleness,
Of childhood's artless glee—
A tenderer tie than history now
Shall hold thee to my heart,
And make thy blessed memory
Of every pulse a part.

My children shall be told of thee,
And every dearest name,
In every murmured orison,
Their lips shall learn to frame;
And fervent prayers shall daily rise,
From far beyond the sea,
That God His blessings still may pour,
Sweet Christian home, on thee!

G. W. D.

Battersea Rise, 20th August, 1841.

* Battersea Rise, Clapham Common, a few miles from London, was the residence of the late Henry Thornton, Esq., M. P. At his death, it became the residence of his friend, and the faithful guardian of his children, Sir R. H. Inglis, Bart., M. P. It is now occupied by the eldest son, Henry Sykes Thornton, Esq., and his family. In this house, Mr. Wilberforce wrote his "Practical View." Sir Robert Inglis' edition of Mr. Thornton's Family Prayers, bears date from this house. It was the resort, besides these, of Hannah More, the Grants, the Bowdlers, Macauley, Babington, the Venns, and Gisborne; and more recently of Bishop Jebb and Mr. Knox. The excellent Dr. Dealtry is the rector of Clapham. The late Rev Charles Thornton, who translated Cyprian's Treatises, for the library of the Fathers, at Oxford, was the son of Mr. Henry Thornton.

From the Christian Remembrancer.

In review of Archbishop Whately on "The Kingdom of Christ."

Archbishop Whately has been known as a writer on subjects of theology and science for many years. We believe him to be thoroughly in earnest; he writes honestly, and from the heart: he has done good service to the cause of serious religion; and even his great fault, indifference to authority, imparts to all his works the charm of freshness and reality, which are very striking. He is always sincere. Of his doctrinal authority, some of our readers may not be prepared for the following evidence. It is, we know, an ungracious task to unearth errors which may be partially disavowed; but when we find writers, even though they be bishops, representing the (supposed) failure of the appeal to catholic decisions, as "recalling to one's mind the case of Haman (!!) and the result of his jealousy of Mordecai"—(*Essay* ii. *on the Kingdom of Christ*, p. 145)—it may not be indecent to inquire into the character of one who can thus, with something like chuckling, place his own brethren in the place of Haman, and can compare the unexpected success of the enemies of that Church of which he is himself a bishop, with the triumph of Mordecai. To meet the charge of schism, ("they are the immediate authors of schism,"—*Ibid.* p. 118, note t,) it is fair to oppose something not very different from heresy; and if the archbishop summarily describes what he calls "the system" of his opponents, as "radically wrong throughout; based on false assumptions, supported by none but utterly fallacious reasoning, and leading to the most pernicious consequences" (*Ibid.* pref. p. x.); it will not be reckoned intrusive to examine the qualifications of one who, from his office alone, is, by God's permission, suffered to pronounce censure upon truths, to understand which spiritually, he seemed, at least during his presbyterate, to have been incapacitated. We may be permitted, by simple juxtaposition, to show either that the archbishop holds, or has held, opinions, which have been condemned by general councils; or which, in this division of the Western Church, he entertains in common with a writer on whom the brand of censure has burned to a memorable depth.

(Here follow a number of extracts from the Archbishop's works, in parallel columns, with extracts from the Prayer Book, Articles, &c.; and others in parallel columns with extracts from Hoadly—for all which we must refer the reader to the original article.)

We are far from intending, by these parallel extracts, to say that Archbishop Whately is conscientiously a Sabellian, or an Hoadleian; not he: very likely he knows not what Sabellianism is, nor cares what Hoadly wrote: but this is his very fault; he calls "no man master" but himself, and a worse he could not have chosen. We mean this in no figure of speech, but he absolutely seems fettered to the decisions of himself and his own school. Scornful of the wide domain of catholic truth, he submits implicitly to the "traditions" of his three or four friends: and, jealously anxious that his readers should in all its largeness avail themselves of the "right and duty of judging ultimately for themselves," he overwhelms them with quotations from himself! In fact, in his own opinion, Archbishop Whately is more than two to one better than the whole Church for fifteen hundred years. In the book before us occur sixty-one quotations, of which thirty-one are from his own numerous works, seventeen from Drs. Hinds and Dickinson, his own chaplains; the "Encyclopædia Metropolitana," probably also his own writing; Dr. Arnold, Dean Waddington, Bishop Stanley, Professor Powell, [!] Dean Hoare, and Dr. Hawkins; and the thirteen remaining ("one halfpenny-worth of bread to this intolerable deal of sack,") are from such high authorities as Burnet, and Warburton, D'Aubigné, Luther, and Cruden's Concordance! The sad truth is, that the Archbishop is very ignorant; and, like all other ignorant persons, very proud of his own talents; not of his reading, but of what he thinks much better than reading, a clear head, and a sound unprejudiced judgment, and great common sense, as he would call them. And this temper is not only a very unhappy one, but one very difficult to analyze, because his doctrine would be negative, rather than positive. The book before us teaches us not what to believe, but what to disbelieve: it is not so much "the kingdom of Christ delineated," as "what I think not the kingdom of Christ caricatured." To describe the Church by negatives is not to convey a very vivid picture of it; and yet to represent his grace faithfully we must do this.

The kingdom of Christ, according to the Archbishop, then, is not—

1. One, in any real sense: the Church is one society "only when considered as to its *future* existence," p. 138;—the apostles did not found any Christian society upon one invariable model, they contemplated the existence of future societies "formed on similar principles," p. 139;—the duty of every Christian "is to submit to the ordinances of the *particular* Church of which he is a member," p. 141.

2. Nor is it Catholic; "There is no shadow of proof that the universal Church can possibly give any decision at all: that it has any constituted authorities as the organs by which such decision could be framed or promulged:—or, in short, that there is, or ever was, any *one community on earth* recognized, or having any claim to be recognized as the universal Church," p. 136.

3. Nor is it Apostolic;—The true "apostolical succession is not of individuals, but of uncorrupted Gospel principles," p. 204. "Compliance with the profession of a particular creed, or conformity to a particular mode of worship, must not be *absolutely enforced*," p. 189. Circumstances may arise when "pious laymen, having no regularly consecrated priest among them, were to agree to choose for that office one of their number, this man would be as truly a priest as if he had been consecrated by all the bishops in the world," p. 265, quoted from Luther. "Such men are not to be shut out from Christian ordinances for ever: their circumstances would constitute them a Christian community: to make regulations for the Church thus constituted, and to appoint as its ministers the fittest persons that could be found among them, and to celebrate the Christian rites, would be productive of union. Ministers thus appointed are, to all intents and purposes, real, legitimate Christian ministers: the ordinances of such a Church are valid and efficacious: it is a real Christian Church," pp. 190, 191. The ministers of such a Church would rightly claim "apostolical succession, because they would *rightfully hold the same office* which the apostles conferred on those 'elders whom they ordained in every city,'" p. 192. "A certain Church may, suppose, have originated in a rash separation from another Church on insufficient grounds: but for an individual to separate from it *merely for that reason*, would be not escaping, but incurring, the guilt of schism," p. 195. What the apostolical "*principles*" are which it is necessary for reformers or seceders to carry with them when they separate from what they consider a corrupt Church, we are not told, but we are taught: "If they have among their number Christian ministers of several orders, or of one order—if they can obtain a supply of such from some other sound Church—if they can unite themselves to such a Church, these are advantages not to be lightly thrown away. But the unavoidable absence of any of these advantages, not only is not to be imputed to them as a matter of blame, but, by imposing the *necessity*, creates the *right*, and the *duty*, of supplying their deficiencies as they best can," p. 204. "Reformers have an undoubted right to appoint such orders of Christian ministers, and to allow to each such functions as they judge most conducive to the great ends of the society: they may assign to the *whole*, or to a *portion* of them, the office of ordaining others as their successors; they may appoint *one* superintendent of the rest, or *several;* under the title of Patriarch, Archbishop, Bishop, Moderator, or any other they may prefer; they may make the appointment of them for life, or for a limited period,—by election, or by rotation,—with a greater, or a less extensive jurisdiction; and they have a similar discretionary power with respect to liturgies, festivals, ceremonies, and whatever else is left discretionary in the Scriptures," p. 205. "It follows from these principles, that the bodies of Christians we have been speaking of, viz.—the Presbyterian Churches—had full power to retain, or to restore, or to originate, whatever form of Church-government they, in their deliberate and cautious judgment, might deem best for the time, and country, and persons, they had to deal with, whether exactly similar, or not, to those introduced by the apostles; provided nothing were done contrary to Gospel precepts and principles. They were, therefore, perfectly at liberty to appoint bishops, *even if they had none* that had joined in the Reformation; or to discontinue the appointment, *even if they had;* [*sic*] whichever they were convinced was the most conducive, under existing circumstances, to the great objects of all Church-government," p. 208. "They had no reason to hold themselves *absolutely bound* to adhere, always and everywhere, to those original models," p. 209.

In plain words, then, his grace the Archbishop of Dublin believes in a Church, which is neither 1, One, 2, nor Catholic, 3, nor Apostolic. Of the Athanasian Creed we can surmise his grace's sentiments by the significant marginal note, p. 12. "Metaphysical disquisitions, on abstruse scholastic terms, (such as 'consubstantiality,' 'personality,' 'hypostatic union,' 'eternal filiation,') unnecessary;" and we presume that certain clauses of the Apostles' and Nicene Creeds, which speak of the Church as One, Catholic, and Apostolic, if not the symbols themselves, stand on no higher authority; since we are told, (p. 75,) "that a systematic creed, or confession of faith, not being found in our Scriptures, was *on purpose* withheld by the apostles, that other Churches, in other ages and regions, might not be led to consider themselves bound to adhere to several formularies that were of local and temporary appointment, but might be left to their own discretion." (!!)

Our readers may perhaps think that we have done enough, and they may now estimate, at his right value, one who, whatever his dignity of office by God's inscrutable purpose, has published flat Sabellianism—has followed the only bishop of our own Church, who was all but degraded for heresy—thinks the three creeds dispensable matters—and sneers at the eternal Sonship of the blessed word. It may be deemed superfluous, therefore, to mention by way of recapitulation;

1. (What has already been shown, that) Episcopacy is an accident to, not of the essence of, the Church.

2. The power of the keys is, not "the knowledge of the Scriptures, as St. Chrysostom calls it; nor the interpretation of the law, with Tertullian; nor with Eusebius, the word of God," to use the "*consensus patrum*" of Jewell's Apology; not "doctrinally to teach what is bound or loose, or lawful and unlawful," as Lightfoot has it; but, "authority to make, from time to time, to alter, abrogate, or to restore, regulations respecting matters of detail, not expressly mentioned in Scripture," (p. 65;)—or, for choice, "to baptize or not to baptize converts," (p. 66.)

3. "Christianity is a religion without sacrifice, altar, or temple," (p. 95.)

4. "The claims of ministers rest, not on some supposed sacramental virtue, transmitted, from hand to hand, in unbroken succession from the apostles, but on the fact of those ministers being *regularly appointed officers of a regular Christian community*," (p. 116.) The regular appointment being recognition by a number of individuals "combining themselves into a Christian Society, regulated and conducted, in the best way they can, on Gospel principles," (p. 192.)

5. The necessity of separation from a Church is "our conviction" (upon what, or if upon any grounds, is not stated) that its "doctrines or practice are unscriptural," (p. 193.)

6. "Catholic tradition is the same tradition which our Lord condemned in the Jews," (p. 155.)

7. The foundation of the Reformation was the right to test all doctrines by the Scriptures, *passim.*

8. "Appeals to Catholic decisions superfluous and unsound," (p. 143.)

9. "The appeal to the early Church leads to disquiet, and danger of ultimate infidelity; it is obscure—uncertain—disputable—unstable," (p. 134–5.)

10. The notion of the Church in the XIXth Article, is not of "the Church, the universal Church," but of "a Church,"* (pp. 114, 150.)

11. The Thirty-nine Articles are "the authoritative confession of the faith of our Church," (p. 153,) and this in spite of the title in every Prayer Book, which calls them "Articles of Religion."

(*To be continued.*)

* The Archbishop has a strange fancy, that the Articles were first written in Latin, and the English is a translation,—"in some few places, a careless translation, from the Latin." Be it so—how then can his grace defend his denial of the Christian priesthood, by the title of the *original* Thirty-second Article—De Conjugio sacerdotum? or what can his lordship of Chester make of translating "renatis" by "baptized" in the Ninth Article? The argument was perplexing enough the other way, to the Protestant party, while the English was considered, as it is, the original; when they got over it by denying the authority of the Latin version: how stands it with them, if the Latin is the original?

COMMUNICATIONS.

For the Churchman.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."—Ephes. v: 15, 16.

"Walk in wisdom toward them that are without, redeeming the time." Coloss. 4. 5.

The Epistles from which these texts are cited, having been written about the same time, and sent by the same messenger, were also, it appears, addressed to churches circumstanced so much alike, that the general tenor of them both is much the same, and there are many precepts nearly identical in both, although in the Epistle to the Colossians they are commonly expressed with greater brevity.

It is obvious that in the above texts the apostle inculcates on the disciples in both cities the same cautious line of conduct—a wise circumspection, which we may suppose was becoming necessary in proportion as their increasing numbers alarmed the jealousy and provoked the fanatic zeal of the heathen world in which they lived. But besides this general ground for caution on the part of Christian converts in their dealings with a world, according to the course of which they had in time past walked, but to which they were now forbidden to conform themselves, the apostle, no doubt, saw particular reasons for their walking circumspectly about the time when he wrote these Epistles; and the first persecution, towards the end of Nero's reign, taking place two years after the date assigned to them, justified his caution, and showed how truly he pronounced the days to be evil.

Though the general sense of the texts we are considering is plain, it will, perhaps, appear no less so, that the words, *redeeming the time*, as in our translation, have no relation whatever to the context; have, in fact, no manner of meaning, according to the usual acceptation of the verb *redeem*. For what is it, *to redeem the time?* The wealth of Crœsus could not ransom or buy back again a single moment that is past. If we have mispent our time, it may suggest additional motives to employ better that which is to come; but, well or ill spent, the day that has just now reached its close, is as irretrievably gone, is no more to be redeemed, than are the years beyond the flood.

But suppose *redeeming the time* were possible, and that this phrase expressed the sense of the original ἐξαγοραζόμενοι τὸν καιρον—we could not but ask ourselves, what place has such a phrase in the context where we find it? What relation has it to the apostle's argument? Is it not as much a duty to improve our time in prosperous as in evil days? Will not our doing so concern ourselves more immediately than it can our walk *toward them that are without?*

But for our version of ἐξαγοραζόμενοι τὸν καιρον, it is easier to perceive that it is wrong, than to discover what it ought to be; and accordingly we see lexicographers and commentators greatly embarrassed in their endeavors to find in these words some meaning that shall be consistent with the context in which they stand, and the tenor of the apostle's exhortation.

In a case of acknowledged difficulty, let us hope for indulgence if we also try to reach the meaning of the phrase in question, by considering first the meaning of the simple verb ἀγοράζω, and then attending to the change effected in it by the proposition ἐξ and the use of the middle voice.

Greek verbs in άζω signify to employ, or use the thing, from the name of which they are derived. Thus, αὐγάζω, from αὐγή, *splendor, light,* signifies *to illuminate, to lighten, to see clearly, to shine*—χειμάζω from χεῖμα *winter,* or *a wintry storm* signifies *to cause winter, to congeal with frost, to be tempestuous, to agitate with storms, to pass the winter, to be in winter quarters.* According to this well settled analogy, ἀγοράζειν signifies *to frequent or lounge about the* ἀγορὰ, *to buy or traffic there—to harangue, to deliberate,* or to perform any other act there proper to the place. Αγοράζειν then signifying *to frequent the* ἀγορὰ, (let us retain the original word, because we have none that is equivalent,) *to be there habitually, to live amidst the busy crowd assembled there,* and καιρος meaning *a critical time, an occasion,* or *conjuncture,* rather than simply *time,* ἐξαγοράζεσθαι τὸν καιρὸν may well signify, *to spend this critical period out of or apart from the* ἀγορὰ, *to live aloof from the world at this conjuncture.*

It is nearly thus that Bretschneider (Lex. Man. Novi Test.) explains the phrase in question ἐξαγοράζεσθαι τὸν καιρὸν: "Se expedire ex temporibus, i. e., ex rebus, necessitudine hujus ævi, sich los, oder unabhangig machen von den Zeitverhaltnipen. Monet nimirum Apostolus ne Christiani quum impendeant tristissima tempora negotiis civilibus implicarentur."

Our version of ἀγοραίων τινὰς ἄνδρας πονηρούς, (Acts 17:5,) "certain lewd fellows of the baser sort," expresses correctly enough the sense of the word ἀγοραῖοι, and we may thence infer what sort of society and fellowship the apostle would warn Christian converts to avoid by withdrawing themselves from the ἀγορὰ—the resort of indolent loungers; the scene of angry strife, and litigation, of traffic and crafty dealing, of idle disputation and vain babble, of pagan rites and superstitions: for this was the general mart—here were held the courts of justice—hither thronged the factious demagogue with his partisans, the disputatious sophist and his listeners, and here were situated commonly the principal temples of the gods.

How well such a precept as we have supposed to be conveyed by the words ἐξαγοραζόμενοι τὸν καιρὸν, agrees with the whole teaching of the New Testament, need not be insisted on; how it would harmonize with the tenor of the texts in question, will be evident if we read them thus:

See then that ye walk circumspectly, not as fools, but as wise, keeping yourselves apart from the world at this season, because the days are evil.

Walk in wisdom toward them that are without, holding yourselves in this conjuncture aloof from the wordly crowd.

To the Editor of the Churchman.

Rev. Sir,—A much respected brother, who knew nothing of the course of sermons lately delivered in St. John's Church, Brooklyn, except what he had heard *from report,* expressed great surprise that one of the preachers should have recommended *prayers for the dead, and renounced the term Protestant as belonging to the Church in this country.* As these subjects were not mentioned except in the fifth sermon, the preacher desires that this brother, and others, thus offended, should know precisely what was said. They can judge for themselves whether the representation made to them was correct. He begs you to publish the following extracts:

PROTESTANT.

After Luther had begun to preach the necessity of reform in the Church in Germany, most violent contests sprang up between those who embraced his views and those who advocated the practices and doctrines which had heretofore prevailed in the Church of Rome. To such a height had these furious contests been carried, that at a diet, or general meeting of the representatives of the German States, held in the year 1526, at Spire, a general armistice was agreed upon, and each party was left free to adopt its own practices, and to preach its own doctrines, until such time as a General Council of the Church should be called to settle existing disputes.

It was found by the Emperor Charles, who did not favor the proceedings of Luther, that by this arrangement the Reformation was advanced. He therefore, in the year 1529, called a new diet, at the same place; and by this the liberty granted at the former one was revoked. Against this revocation, six of the German princes, and thirteen imperial towns, *protested.* Hence these were called Protestants. Observe, it was not against the prevailing errors in the Church that they protested—it was against the repeal of the law granting every one the liberty to do as he pleased, either to conform to all the requirements of the clergy in obedience to the Pope, or to follow the reforms proposed by Luther. It was against *the abridgment of this liberty* that they protested, and not against the prevailing errors in the Church. Hence it is, that the various sects of separatists from the Church on the continent of Europe were called, and continue to be called, *Protestants.* You will observe this took place in the year A. D. 1529, long before any direct effort was made by the Church in England to shake off the usurpations of the Bishop of Rome. This Church took no part in these proceedings, and never, by any after act, gave her assent to them. She never did call herself Protestant, and in one memorable instance her Lower House of Convocation expressly refused to acknowledge the term as at all belonging to the Church in England.

In the reign of William and Mary, we are told by Burnet, after the Archbishop of Canterbury and eight bishops had withdrawn from attendance on the Convocation, and the Upper House of Bishops reduced to a few in number, and these wholly subservient to the king, who had been educated among the Protestants in Holland; the few in attendance sent down to the Lower House an address to the King for their concurrence; in this: "They acknowledged the protection that the Protestant religion in general, and the Church of England in particular, had received from him; the Lower House thought that this imported their owning some common union with the foreign Protestants, so they would not agree to it." The king was angry, and prorogued them for ten years.

The Church in England has never, at any time since, recognized the term Protestant as belonging to her. I know, that in some way or other it was attached to the Church in this country at the time of her amicable separation from the mother Church; but as we, as a Church, have declared that we did not intend to adopt anything *new,* or to reject anything *essential,* which was held by that mother Church, the term can only be applied to our Church in a very moderated sense. By adopting it, we may understand that, as a Church, we protest against the errors both of Romanists and separatists. In this sense, and *in no other,* are we Protestants.

When we consider with how much pertinacity the Romanist insists upon forcing the name Protestant upon the Church in England and America, in a sense that would seem to identify these Churches with the errors and schisms of separatists; and when we consider how strenuously sects calling themselves Protestants, strive to fasten it upon them in order to be considered "sister Churches," it is to be regretted that an appellation so liable to be misunderstood had ever been chosen to designate any branch of the one Catholic Apostolic Church. We are not Protestants only as we protest alike against the innovations of both Romanists and sectarians.

PRAYERS FOR THE DEAD.

No little alarm has been excited because in a late case in England, in the highest ecclesiastical court, it has been decided that the Church does not prohibit *prayers for the dead.* I stop a little to give the feeling of horror which may be excited, at the very mention of *prayers for the dead,* time to subside: up rise in the minds of some, masses for the dead—purgatory—money to redeem the souls of the departed—all, at the mention of *prayers for the dead!*

Annihilation is certainly not held by the Church. We believe that those whose bodies are dead are as much alive, and as truly so, as far as their soul is concerned, as they were when that soul was here united to the body: they are as much in existence. The Church, in one of her prayers, "blesses God for all his servants departed this life in his faith and fear, and begs him to give us grace to follow their good examples, that with them (those departed) we may be partakers of his heavenly kingdom." She also prays that we, *with all those who have departed in the faith of his* holy name, may have our *perfect* consummation and bliss. In this she follows, though at some distance to be sure, the example of all antiquity; for in the first century, in the forms of prayer then used, and now in existence we do most distinctly find petitions to God, that the souls of the faithful may rest in peace. This sort of intercessory prayer for the dead as it ever has been in use, so it is in accordance with every feeling of humanity. The dutiful and affectionate child asks from the dying breath of his departing father his benediction and blessing, and commends the soul of his parent to the mercy of his God. Shall every kind of feeling and affection, and every expression of it, be silenced, the instant that soul departs from its habitation? No, we do not permit this; we irresistibly continue our prayers, either secretly or publicly, that the soul may rest in peace, till it is called from the *intermediate state* to enjoy its *full* and *perfect consummation* and *bliss, both in body and soul,* after the great day of final account. The pious believer may utter such prayer for the dead and not be charged with believing that prayers for the dead can alter their eternal destiny, or that the soul can be released from purgatory, through the efficacy of the prayers of the living.

For the Churchman.

Mr. Editor,—In your editorial of the 22d January, there is a thought, which, if carried out, would lead you and others to a correction of some errors which are helping to keep up the spirit of controversy and misapprehension in the Church. You say that "Mr. Sibthorpe" and others "have been educated in Presbyterian and Low Church notions, and had their heads turned by sipping at a fountain of which they were unable to drink," and, therefore, were perverted to Romanism. Do you not perceive that this very fact may be the source of errors, which yet stop short of Romanism?

Your correspondent, having been placed in circumstances of an opposite character, has seen, from the beginning, this difficulty, which would attend the inculcation of correct Church principles. While my mind was seriously engaged in the field of religious inquiry, the claims of the Church of Rome to be the Church Catholic were presented to me more prominently than any other. For years I read a distinguished periodical of that society, and studied some of its most celebrated controversial works. A perusal of some of the Fathers of the English Church, and of such ancient authors as were accessible to me, at the same time, brought my mind to a clear and distinct perception of the dividing line between Catholicism and Romanism; and to the conviction, that the English and American Churches had *drawn* and *marked that line* with consummate wisdom and judgment. By such a discipline as this, one will be well enough fortified against the delusions of Romanism.

But for an individual to commence at the other end of this road, down in the midst of the confusion worse confounded of sectarian divisions, and work his way up to the truth, he is in very great danger of going a long way beyond it. And this, it seems to me, is precisely what has happened to the writers of the Oxford Tracts. These gentlemen, having got hold of the true idea, which the previous lethargy of the English Church had consigned to a practical oblivion, have run away with it; and, instead of stopping at the line marked by the wisdom of the reformers, have substituted their individual judgment and fancy in place of the well considered decisions of the Church, in determining what is Catholic and true. *And this constitutes the very spirit and essence of sectarianism.* A part of these people, you see, have gone all the way on to Romanism; others have halted this side of that point; but all of them, *so far as they undertake to decide differently from the Church, form a party, a sect.*

And now, Mr. Editor, I wish to specify two or three faults, as they seem to me, in the course pursued by some of my brother Churchmen, who occupy places of high influence and responsibility. And I make these suggestions only on account of my love for the cause in which it is our duty alike to labor, they in their elevated station, I, in my humble one.

First, I object to the partisan manner in which the Oxford party has been defended and eulogized. The effect of this has been to identify the great Catholic principles, which our Church is charged with the duty of inculcating and defending, with the *private* and *changing* opinions of the various members of this party; and thus to bring upon those great principles the odium which may justly attach to these individual fancies.

The next thing, which I will mention, as of hurtful influence, is the assertion, often repeated, that these Oxford writers have awakened a new and important spirit of inquiry, and have discovered new or revived forgotten truths.

These gentlemen have certainly developed, with very great ability, certain great and important truths, which are as old as the Christian Church; and these truths may have been forgotten by Churchmen in Great Britain, as they are unknown by all but Churchmen in America. But I deny that anything, which is *true* and *Catholic* in their writings, is *new* to American Churchmen. The Church in this country, most like to its remarkable type, has been as a little vessel, riding safely, indeed, but almost undiscoverable, upon the ocean of heresy, schism, and infidelity. Hence, from necessity, the prelates and thinking men of our Church were, from the beginning, forced back upon first principles. They were compelled to go back to primitive and catholic truth for the defence of our institutions and principles. And if any one will look into the writings of Hobart, Seabury, and White, they will find clearly stated, all that is true in the Oxford tracts, unmixed with those private and fanciful opinions with which that sect, like every other, has disfigured the truths of which it was in possession. To notice but a single one of the many works of our American Churchmen, what principle, *in regard to the essential character and unity of the Christian Church,* have these Oxford writers developed, which was not, long before, brought out, with masterly ability, in Bishop Seabury's "Call to Union," a work which might be most profitably circulated now as a tract.

The only other complaint which I shall make, is to *protest* against the use of the term "Protestant" in an offensive sense, as distinguished from Catholic. Every Churchman knows that to use this term in any such distinction is a perversion of its meaning. The only proper use of the word is in opposition to Romanism, or popery. In this, its only legitimate sense, it is a time-honored title, consecrated by the blood of martyrs, and by the testimony of wise and holy men. You might as well quarrel with the terms Christian, or Catholic, because of the crimes which have been perpetrated in those names, as to abuse the term Protestant because of the abuses that have been practised under that title. The Churches of England and America, while they *protested* against Romish *errors,* established themselves upon *Catholic ground.* If other people, when they *protested* against the same errors, did not take care to find a firm foundation, is their *protest* vs. *error* to be blamed for that? The protest against bad principles was right. The *error* was, *in not adopting good and true principles in their stead.* There is nothing positive about Protestantism. It is a negative term altogether. And, therefore, to talk about "the failure of the Protestant principle" is to talk *idly* and *illogically,* just as a Presbyterian controversialist did, who undertook, some years ago, to defend the position, that "the Protestant religion is the religion of the Bible." To condemn Protestantism is to condemn ourselves, for *we are* Protestants, and must continue to be so, as long as the memory of Romish error exists, unless we will go back to Rome. We may condemn the multitude of sects and schisms which have taken shelter under the common name of Protestants, but we cannot condemn them for their *Protestantism,* for *so far* they are right; but for their abandonment of that common ground of Catholic truth, to which our own Church has always adhered. To leaven with these great Catholic principles, that immense mass of indifference, of ignorance and of error, which is around us, is the mighty work committed to our Church. And to this work all our ministers and members in their appropriate places should give themselves; instead of frittering away their strength and influence in miserable contests about words and men. I believe that all the intelligent Churchmen of this country, if they would take the same pains to understand each other as they do to misunderstand each other, are very well agreed, in relation to every important principle and opinion. If Christian charity would adopt that rule of construction, which courts of law have deemed just and necessary, viz., that, *where an instrument is capable of being taken in two senses, it shall always receive that construction which will be most consistent with law,* and *with that which the party ought to be supposed to mean,* nearly all of our internal dissensions would be at an end.

A Churchman.

P. S. If I had been writing for the "Recorder," and such like papers, my list of grievances would have been very different. I should then have complained of the partisan spirit and of the intemperate violence with which the Oxford writers were opposed, as if the fate of our Church depended upon their vilification and destruction. I should have complained of the complacent self-exaltation with which the term "evangelical" is assumed as a distinctive appellation by one class of the clergy, &c., &c. But, believing, as I sincerely do, that those things, which a distant and unimpassioned spectator can clearly see to be the faults of both parties, are the only things which now divide the Churchmen of America, I have offered the above suggestions to the parties who seem to me to be wrong in the particulars above specified.

To the Editor of the Churchman.

New York, 18th April, 1842.

Sir,—Not unfrequently people are apt to make ostentatious professions of respect for particular virtues at the very moment when they are about to practise the opposite vices. In this light the disclaimer of the editor of the Churchman appeared to me, in reference to his remarks on the recent law for the regulation of the public schools in this city. "Contempt" and "disgust" are feelings which should neither be entertained nor expressed by the humble-minded follower of a crucified Redeemer towards any of his fellow creatures, the very lowest and most degraded of whom has an immortal soul of such inestimable value, that its redemption causes joy in heaven among the angels of God.

That a majority of our legislators should be swayed by the benighted influences of infidelity, is a fit cause of sorrow, and justly entitles them to our compassionate regards. The whole public school question, however, seems to me to be a mere political affair; one with which, as Christians, we have nothing to do, any more than if being in China, and contributing our quota of taxation to the support of institutions for the education of the children of the Chinese, we should feel interested as to whether the worship of a particular idol should or should not be authoritatively taught in their schools.

But there is a consideration connected with, and naturally arising out of this question of the public schools, which concerns us all, both individually and collectively, as Christians,—as Episcopalian Christians,—and above all and before all, (the anathemas of the doughty Mr. Palmer and the pope to the contrary notwith-

standing,) as *Protestant* Episcopalian Christians,—and that is, what provision there is in our own schools for the proper religious instruction of our own children. This question suggests one which should, in fact, have preceded it, viz., Where are *our own* schools? Where are the schools to which we can send our children in the certainty that they will receive the religious instruction which, as Christian parents, it is our duty to bestow upon them? Where are the schools to which the children of the rich or poor of our communion can be sent as belonging to, or connected with, the *Protestant Episcopal Church*, or in which the doctrines and formularies of that Church are taught as of authority? And if, as I fear, the answer must be that there are no such schools—that rich and poor alike are obliged to allow their children to receive mere secular instruction, and that not always of the most unexceptionable description, then I would ask if such a state of things should be allowed any longer to exist. I ask if it be not high time that schools should be established in connection with and under the superintendence of the Church, for the benefit of all classes, so that our children may be taught *ab ovo* to consider their religion as part and parcel of their every day life, and as necessarily regulating all their pursuits.

If my position and influence in the community were such as to entitle me to attention, I would not cease urging this matter until schools should be established in every parish in this diocese under immediate clerical superintendence, for the education of the children both of rich and poor; but I must for the present content myself with simply suggesting the matter, in the hope that more able and influential parties may be led to give their attention to it.

I remain, sir, your obedient servant,

A Protestant Episcopalian.

To the Editor of the Churchman.

Rev. and Dear Sir,

The writer was one among very many gratified spectators of the laying of the corner-stone of a new church, in Stamford, Connecticut, on Friday, the 13th inst. This service was performed by the Rt. Rev. Bishop Brownell, who, together with a number of the clergy, met at the house of the rector, at half past 10. From thence they proceeded to the old church, where morning prayer was read by Rev. Mr. Hoyt, of Ridgefield, and the lessons by the Rev. Mr. Bull.

The Rev. Dr. Mead, of Norwalk, preached a sermon, highly appropriate to the occasion, and enforcing with great distinctness, the duty of bringing to any enterprise connected with the honor and worship of God, our richest and best.

After the sermon, the bishop and clergy, together with the wardens and vestry of the church, proceeded to the site selected for the new church, where the Rt. Rev. Bishop, in the presence of a large assemblage, laid the corner-stone with the usual ceremonies. The Rev. Mr. Todd, rector of the parish, delivered an address, containing a short historical account of the parish, as well as many eloquent reflections suggested by the occasion.

For 20 years he has broken to the people of St. John's, Stamford, the bread of life—and surely he can ask no better testimony of their regard, no higher appreciation of his labors, than the unanimity with which they have resolved to erect a new house of prayer, in room of one which has become too strait for them. Long may he be spared to watch over the spiritual interests of his flock, and in their new temple, may they find the promise of Jehovah to his people, verified, "To all places where I send my name, I will come unto thee and bless thee!"

We were gratified to see so many of the clergy present, and in their official robes; we observed, beside the gentlemen who have been named, the Rev. Dr. Coit, of New Rochelle, the Rev. Mr. Cornwall, of Southport, the Rev. Mr. Yanington, of Greenwich, the Rev. Mr. Purves, of Wilton, the Rev. Mr. Partridge of Bedford, the Rev. Mr. Ogden, of New Canaan, the Rev. Mr. Atwill of Norwalk, and the Rev. Mr. Chauncey, of Rye. C.

May 16th, 1842.

For the Churchman.

Mr. Editor,—I seldom retire from church without reverting to the passage in Acts so well known—"Felix trembled." In the visions of thought I conjure up the form of Paul, and listen to his simply energetic and overpowering appeal to his hearers. Sectarians are wont to accuse our Mother Church of apathy as evinced by her ministers, and I sometimes feel as if it were justly charged against us. We claim to be Christians by the mere force of conviction, and as utterly abjuring that form of proceeding which works upon the feelings only. I have often thought that there is something *fundamentally* wrong in the educational system adopted for our young ministers, when present at the induction of a newly admitted deacon: "we pay no attention whatever to *delivery* in their instruction at the Seminary!"—and is not *delivery* a most essential ingredient in qualification for the pulpit? I think it is Quintilian who says, the most essential requisite in eloquence is "delivery;" and I would ask any unprejudiced person who hears a deacon's first essay in the pulpit, if it can be inferred from the example before him that such a feature has been attended to in their education. Young men are inducted into the pulpit and left to form their own style; and the consequence is, that they either become servile imitators, or, in efforts to strike out a new path, crude mannerists of the worst class: failing in this to excite the fostering care of a judicious few, they sink into tasteless apathy. Be it remembered, that young men at the bar are compelled by antagonistical ability to call forth their best energies; there is no such stimulus for the young clergyman:—whatever his learning—whatever his genius—if he possess not the external attraction of an earnest and judicious delivery, rarely can he meet with a field worthy his exertion, until the chill of neglect has damped his power to do. I think a fund ought to be devoted to that particular branch of the ministerial education, which would point out the beneficial effects of a chaste delivery, and at the same time imprint too strongly for eradication, the danger as well as the absurdity of pursuing that species of *rant* so prevalent around us. We want in the Theological Seminary a *Professor of Elocution*, a man of sound practical sense and engaging demeanor; a man capable of practically showing how graceful, how elevating, is the union of talent and manner! It is not for the old and estimable Christian I ask this:—it is for the young and ductile I plead:—to call forth the latent power of persuading in its most attractive form, and thus lead the thoughtless to a better world. But I trepass, Mr. Editor, and yet would fain suggest a point or two for consideration on this subject, if you hold out encouragement.*

Yours respectfully,

Robert Court.

New York, May 9th, 1842.

* We shall be pleased to receive a few more such short and pointed articles on the subject.—*Ed. Churchman.*

THE CHURCHMAN.

SATURDAY, MAY 21, 1842.

For the Churchman.

WHO ARE THE TRUE EPISCOPALIANS?

I know not, Mr. Editor, whether it be consistent with your principles to listen to any communications coming from beyond the pale of your own denomination, or to reply to any questions touching religious doctrines coming from such a quarter as Geneva. But I have felt much disposed for some time to beg of you the favor to enlighten my mind on certain opinions which, it seems to me, are held most tenaciously in your Church. Being one of the laity, I have but little time to consult many authors. I am nevertheless somewhat inquisitive in relation to the polemical discussions of the day. Of these, none have attracted my notice more than those now going on in the bosom of the Episcopal Church, both in this country and in Great Britain. At many of these I have glanced. I have read works on Episcopacy—I have looked at your Tracts—and last, though not least, I have for some time carefully read your "Churchman"—to come to a correct understanding as to what are the doctrines of Episcopalians—and of course who are the true Episcopalians. But my reading and my inquiries have not been crowned with complete success. I am yet much in the dark as to the question, Who are the true Episcopalians? If you or any of your intelligent correspondents will enlighten my ignorance on this matter, you will confer on me a lasting obligation. It is certainly neither very pleasant nor very polite to trouble any one with an incessant round of questions, because it is much easier to ask then to answer them.

In reading many of your controversial works, and even the periodical of which you are the editor, it must forcibly strike an occasional reader, that there is a very frequent recurrence of certain words and phrases which seem to be used without sufficiently defined meanings. The words "The Church," "The One Catholic Church," "Apostolic Church," and such like, sound in the ears of many as if you were talking of some mysterious idol.

1st. Then, *What do you mean by "The Church?"* I have been taught to believe that "the visible Church of God consists of all those throughout the world who profess the true religion, together with their children." This definition, I am aware, does not suit Catholics, or as you would call them, *Romanists*. Bishop Hughes, who seems to be the organ and mouthpiece of the Catholics in your city, expatiating on this definition of the Church a year ago, in one of his orations against the Public School Society, created a tremendous burst of laughter by dwelling on the word "*profess*," and ringing a few changes on it in a sneering manner. I have no doubt but that it may be the practice of Jesuits to *profess* to believe a certain doctrine, and yet *believe* something very different. Such a dishonest construction of the word could have arisen only in the minds of those who are accustomed to make *profession* one thing and *principle* another. Again, I have been taught to believe that the Church *invisible* consists of all "those in every age and place who are chosen, effectually called, and united by faith to the Lord Jesus;" in other words, *of true Christians*, who are known to "Him only who trieth the heart." Now, you tell us in your Brooklyn lecture that "we might as well talk of the invisible creation as speak of the invisible Church." One of your Thirty-nine Articles tells us that "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached," &c. These seem to be very plain words, but I am in the dark still. Where am I to look for this "*congregation of faithful men*; and how am I to distinguish them from all other congregations of men? By their piety towards God? by zeal in advocating certain doctrines? or by their strict observance of certain forms and ceremonies? I trust you have a plain and distinct answer for me here; for from what I have read in many of your books and heard in many of your sermons, those only who hold to the "Apostolic Succession" are in the true Church, namely, the Anglican, Roman and Greek Churches. The last two seem to be lopped off by some, because they have erred, and the Episcopal Church of England and America is left alone as the only true and apostolic Church of Christ on earth. Is then this the belief of sober, true Episcopalians, or only the sublimated extravagance of a few ultras who yet cling to some of the exclusive doctrines of Rome? I should be glad to have good authority on this point, for the consequences of such a doctrine seem to me too horrific for even believers in them to look at. According to this theory all we Genevans—a most numerous race—are out of the visible fold of Christ—"aliens from the commonwealth of Israel, and strangers to the covenant of promise," and must be viewed by those who hold this in the same light as the benighted pagans—only in a state more hopeless for rejecting such light as we have.

2d. Where can I find sufficient proof of this theory of Apostolical Succession and the divine right of bishops to which you hold also? Is it in your Articles? in your homilies? or in the Fathers? In the articles I find no trace of it—the homilies I may not have sufficiently weighed—the Fathers are a tissue of contradictions on this as well as on other things. One part of your Church goes for the "*jus divinum*" of Episcopacy—another part equally learned, equally devout, tell us that your whole ecclesiastical polity is of human origin. Is it not a truth incontrovertible, that those in the English Church who hold to the divine right of bishops hold also to the divine right of kings, and the doctrines of *non-resistance* and *passive obedience?* Why, in this country, do you cling so tenaciously to the first and reject the last two? Is it because the first elevates you *above* all the sects around you, and that the others would sink you *below notice* in the scale of politics? But what better proof have we of the first than of the last? Is it not a fact that these and many kindred doctrines had their origin among aspiring ecclesiastics and ambitious and time-serving politicians at the beginning of the reformation?

3d. Is the visible Church of Christ a definite society beyond the pale of which there is no Christianity? If so, are ministers and members of your Church right who go hand in hand with us Genevans in Bible, Tract and Temperance Societies? According to this theory all our ministers are without valid ordination, their credentials forgeries, and the sacraments, as administered by them, blasphemy. But do not many who are called Episcopalians deny all these and cordially give the right hand of fellowship to us Genevans who hold the doctrine of justification by faith only? Where then, I ask again, are the true Episcopalians?—those who view them as out of the pale of Christianity, or those who hold fellowship with them as brethren and members of the Church universal? If your books and standards are silent on this matter, where shall an inquirer go for an answer to a question of such vital importance?—to Dr. Pusey of Oxford? or the Bishop of Chester?—to New Jersey or Ohio?—to the New York Churchman or the Philadelphia Episcopal Recorder? To what quarter I must turn I know not, for what is Gospel truth with the Bishop of Ohio, is all "cant and Calvinism" with the Bishop of New Jersey. But are such opposite sentiments consistent with unity? Or do you admit that the essence of unity in the Church consists in oneness of faith and doctrine? If not, what constitutes this unity?

I have much more, sir, to ask you, but I fear I have already troubled you too much. The Bible is my rule of faith. Hence, Luther and Calvin I consult as little as I do those whom you call the "Fathers." But though I thus go to the fountain head and hail from the Bible, I am perfectly willing to abide by the name given us in your Churchman, and subscribe myself

A Genevan.

Brooklyn, 21st March, 1842.

"WHAT DO YOU MEAN BY THE CHURCH?"

The answer to this question is found in our XIXth Article compared with the preface to the Ordinal. The Article says:

"The visible Church is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that are of necessity requisite to the same."

Here the administration of the sacraments "*according to Christ's ordinance*" is made to enter into the definition of the Church. To ascertain what the Article means by Christ's ordinance, we turn to the preface of the Ordinal:

"It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority. And therefore to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

Hence (by comparing the two) we find that the Prayer Book teaches us that the Church, as Christ originally ordained it by his apostles, and has ever since continued it by their successors, is a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered, by those who have received episcopal consecration or ordination. Or to adopt, in part, "A Genevan's" quotation from the Confession of Faith, we may say that "The Church of God consists of all those throughout the world who profess the true religion, together with their children," and who prove the sincerity of their profession by conforming to that ordinance which Christ originally instituted in the world by his apostles, and has ever since continued by their successors.

"A Genevan" will find, if we mistake not, that all Episcopalians will subscribe to the above statement. There is an apparent diversity of opinion among us, growing out of the ambiguity of the word *Church*, which is sometimes used to denote a body of men united in the Christian faith and sacraments by a government of Christ's appointment and continuance, and at others, in a loose sense to denote a society of men "who profess the true religion," but are governed after a fashion of their own. All of us, however, agree that the Presbyterians, Baptists, Methodists, &c., are Churches in the latter sense of the term, but not in the former. If "A Genevan" doubt, let him refer to our worthy contemporary, the Episcopal Recorder, who will corroborate our statement.

So much for the questions "What is the Church?" and "Who are the true Episcopalians?" and now for the "horrific consequences" of the definition.

"The consequences of such a doctrine," says "A Genevan," (we understand him to speak of the definition which limits the Church of Christ to those who are united in the Christian faith and sacraments under lawful pastors, i. e., duly authorized bishops, priests, and deacons,) "seem to me too horrific for even believers in them to look at."

As to the Churches united under the Greek patriarchs, and those which own the jurisdiction of the bishops of Rome, since they hold the Christian faith and sacraments, or "profess the true religion," and retain the episcopacy, we regard them as Churches in the strict sense of the term in all those countries where they are not schismatical intruders. Their superadded errors and corruptions are indeed a great impediment to salvation, but do not, we say, destroy their being as Churches. They may be true Churches, though not sound; as a man tainted with leprosy may be a real though not a sound man.

As to the various denominations in our own and other countries "who profess the true religion," they certainly do not come up to our definition of a Church, since the sacraments in them are not administered "according to Christ's ordinance," but after an ordinance of human origin. Hence whatever be their doctrines, they are not true or real Churches, not such congregations as come up to the proper definition of a Church. Some of us say bluntly that they are not Churches at all; others more tenderly that they are Churches "imperfectly constituted." None of us, however, deny that they are religious societies professing Christian doctrine, and none affirm that they are such Churches as our Lord originally instituted by his apostles, and designed to be continued by their successors. Hence we are all of us brought to the conclusion that the denominations referred to are not in that state which our Lord designed to be the ordinary and settled way of salvation.

The consequences, it must be owned, are sufficiently painful; and we see but two ways to get rid of them. We may vote all the Greek and Roman Churches to be as pure and sound as if they had just come from the hand of the apostles, and so dispose of the "horrific consequences" in that quarter; and we may vote that Presbyterians, Baptists, Methodists, Independents, and Unitarians, have no defects either of truth or order, and so dispose of all "horrific consequences" in that quarter. This is one way. The other way is to declare the truth honestly, and exhort all men to embrace it; to point out plainly and distinctly the way of salvation which our Lord designed for his followers, and exhort all professing Christians to enter and walk in it; committing the result to the merciful Author of all good, who, we may be sure, ever confers happiness on all his creatures according as their state or capacity enables them to receive it. We leave it for "A Genevan" to say which, were he an Episcopalian, he would choose.

Assuming Episcopacy to be a divine institution, it is manifest that the "horrific consequences" of which "A Genevan" speaks are chargeable, not on the doctrine, but on the want or rejection of it. A city is visited with the small pox, and the physicians direct the people to be vaccinated. "Reflect, gentlemen," says "A Genevan," "on the horrific consequences of your doctrine. Many, and we Genevans among the rest, are determined not to be vaccinated; and will you therefore consign us to loathsome disease and death?" Episcopalians, if true to their Church, will hold such an argument to be vastly more insignificant when applied to episcopacy than when applied to the analogous case just mentioned; because they believe that episcopacy, being of divine institution, ought to be followed without any reference to sensible experience of its results. But if the appeal is made to results, we do not decline it. For look the world over, and wherever episcopacy prevails we find it binding men together in the unity of the faith; and through the faith so far as it is obeyed, in righteousness of life; and wherever the episcopacy is rejected we find always and without exception, 1, adulterations of the faith, 2, multiplied divisions, 3, heresies, and 4, infidelity, developed in uniform and more or less rapid succession. We contend that as matter of fact, there is no exception to this rule; that Presbyterians, Baptists, and Methodists, and other sects commonly styled "orthodox," who have rejected the episcopacy, have *also* adulterated the faith of Christ; while the history of religion in New and Old England, in Geneva and in Germany, proves that these adulterations at the fountain head tend by sure and settled laws to heresy and infidelity. And let men talk as they will of the piety of their lives, of missionary enterprises and benevolent deeds, it yet is and ever will be an axiom that without a true faith, there is no true righteousness of life; no really good works. We say this in no unkind or reproachful spirit, but as offering matter of profitable reflection. We repeat what we have said a hundred times before, that it is not for the sake of episcopacy merely, and by itself, but for the sake of THE FAITH of which it is the divinely constituted guardian, that we desire to see it embraced.

As to the proof of the Apostolical succession, it is of the same nature with the proof of the genuineness of the books of Scripture. The latter have been transcribed and reprinted a million of times, and always on the principle that every new book was to be a faithful copy of the last. Thousands have been sent forth in the Church to preach the Gospel, and always on the principle that "no man taketh the honor to himself, but he that was called of God, as was Aaron." If infidels in either case deny the genuineness of the succession, we throw on them the burthen of proving what link of the chain has been broken. A mind reposing faithfully on the laws of God and the settled principles of human conduct, can have no rational doubt in either case. So it is in the Church, and so it always would have been, if her unity had never been broken; we should rest on her testimony. If professing Christians, not of the Church, are unhappily troubled with doubts, we recommend them to try at least to approximate the truth, and come as near to a divinely authorized ministry as they can; and not to act on the reckless and abominable principle of making new Churches and new Bibles for themselves.

As to the "divine right of kings," it is nothing to the purpose in an argument respecting the Church of Christ; the members of which are bound, during the brief time of their sojourn in this world, to obey the laws of the country in which God's providence has placed them, whether administered by a monarchy or democracy. The expression is used by many of the best English divines to denote the divine institution and authority of civil government, and is as applicable, in our judgment, to a republic as to a monarchy. But however this be, when we come to spiritual matters, we deny *in toto* the right of the people to administer the sacraments, and to send men in the name of Christ to preach the Gospel. This right we refer, for the reasons stated in the preface to the Ordinal already quoted, to the Apostles, and their successors in office; and because they have acted conformably to our Lord's institution, we call their right divine. *Right* and *duty* are correlatives; and where men cannot obtain mission and sacraments, they will never be blamed for the want of them; but will, we trust, find a gracious acceptance of God, provided they humbly and diligently improve those means of edification which He has given, and do not, in a spirit of pride or arrogance, take upon themselves to exercise the peculiar functions of the Holy Ministry.

As to "non-resistance and passive obedience," we disclaim opposition, and ask obedience to bishops no further than their commands are agreeable to the Holy Scriptures.

As to New Jersey and Ohio, their differences do not relate to matters of *faith*, but matters of *opinion*. It is notorious that our clergy and people all profess the same faith of Christ, unite in the same services; and offer their public prayers to God in the same words. One and the same form admits our members into the Church by holy baptism; one form unites us in the celebration of the eucharist, the great Christian Sacrifice of praise and thanksgiving; by one form they are joined in the bands of holy matrimony; and by one form their bodies after death are committed to the earth in the hope of a glorious resurrection through one Lord and Saviour Jesus Christ. In one age this sameness in essentials is made matter of reproach against the Church, and in another her diversity in non-essentials; but heedless of human caprices, and faithful to the deposite entrusted to her by her Lord, she seeks still to do good in her generation, and transmit to those unborn the precious inheritance of their fathers "in the old time before them."

As to those of our clergy who join Bible, Tract, and other religious societies, not of the Church, for the propagation of religious truth, it is certain (and we suppose they will confess as much) that they do more than Christ enjoins; inasmuch as they not only do not forbid, but actually join the ranks of, those who cast out devils in Christ's name without following Christ. The name of Christ, though it were not the name of Jesus of Nazareth the true Christ, prevailed among the followers of John the Baptist, to cast out devils; the same may be said now; and if any of our Lord's true followers are forward, in this age, to join themselves temporarily to the ranks of John, it only shows that they run into the opposite error from that of our Lord's immediate disciples. We never pretend that the true followers of Christ are in any age impeccable.

We have been obliged to write while the article of "A Genevan" was in the hands of the printer, but we believe we have remembered enough of it, to embrace its leading points.

P. S. On reading the proof we find we have omitted to touch on "the invisible Church;" but perhaps "A Genevan" will favor us again, in which case we will endeavor to satisfy him on this point.

The Kingdom of Christ Delineated, *in two essays on our Lord's own account of his Person and of the nature of his kingdom; and on the constitution, powers and ministry of a Christian Church as appointed by himself.* *By* Richard Whately, D. D., *Archbishop of Dublin.* New York: Wiley & Putnam, 161 Broadway. 1842.

In another column of our present number, we have remarked, that all the members of our Church regard other Protestant denominations as not being Churches *after* Christ's *ordinance*. We spoke generally and with a view to comprehend High and Low Churchmen, not meaning to deny that there might be individual exceptions. But after reading Archbishop Whately's book, we are not sure that even *he* is an exception. For although his lordship takes a distinction between Christ's ordinance and the Apostles' institution; makes our Lord to be a sort of modern democrat, sowing broad-cast certain great principles, which were to sprout up in "Christian communities" formed by men according to their fancies in populous kingdoms, and according to their wants on desert islands; and seems ready to out-logic heaven from the Church of Christ, so he may help Harriet Martineau and Dr. Channing by dove-tailing Dr. Whately's Church into the world; yet when his lordship chances, p. 194 of his rambles, to touch the kernel of his logic, we find him laying down the law in the following precise and lucid terms:

"If any number of individuals—not having the plea of an express revelation to the purpose, or again, of their deliberate conviction that the Church they separate from is fundamentally erroneous and unscriptural—take upon themselves to constitute a new Church, according to their own fancy, and to appoint themselves or others to ministerial offices, without having any recognized authority to do so, derived from the existing religious community of which they were members, but merely on the ground of supposed personal qualifications, then, however wise in themselves the institutions, and however, in themselves, fit, the persons appointed, there can be no more doubt that the guilt of schism would be incurred in this case, than that the other just mentioned would be an act of rebellion. If the apostle's censure of 'those that cause divisions' does not apply to this case, it may fairly be asked what meaning his words have."

The Archbishop is pledged by the most solemn vows which man can take, "always so to minister the doctrines and sacraments, and the discipline of Christ, as the Lord hath commanded, and *this* [his] *Church hath received the same*;" he is therefore bound to believe and teach (and to give him his due he does believe and teach) that at the time the offices of the Ordinal were arranged "it was evident unto all men, &c., that from the Apostles' time there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons;" he knows that since that time these three orders have been continued in the British Church to the present day; he believes (so firmly believes as to have taken on himself the vows of Deacon, Priest, and Bishop) that his own Church, in all her doctrines and requirements, is truly scriptural, and has afforded no just occasion for separation, and that consequently* separation from her has been, in every instance, not a duty but a sin.† Hence after all his erratic theories, and ingenious confusions and obsequious bows to Papists, Presbyterians, Baptists, Methodists and Socinians, he is *compelled* to come out with the plain common-sense truth which he has taken so much pains to offuscate with the smoke of his closet speculations, and charge home on all his pet "Christian communities" "THE GUILT OF SCHISM!" leaving them no other plea on which to repel the charge than *their conviction* that the archbishop himself believes in a LIE, and that his Church is a limb of Antichrist! Such roundabout talk, such impracticable theorizings, such quack civilities and adulations, such infinitesimal doses, which give us the hundredth part of a grain of truth in a hogshead of error, will find no favor, we are persuaded, in this country, either from High or Low Churchmen. They are unsuited to the plain working character of the American clergy, who are trained to speak of schism as of other sins straight to the point; and only serve to form the night visions of cloistered monks, or the day dreams of Erastian dignitaries. To which class Archbishop Whately belongs, those who know his lordship only by his writings will find it hard to determine.

* To save our reputation for *logic*, we should add, that we hold duty to be a reality determined by the laws of God, and not a nominal and shifting exponent of men's "deliberate convictions."

† "All separation, in short, must be *either a duty or a sin*."—*Kingdom of Christ*, p. 200.

Encouraging.—Our Presbyterian friends seem to be driven by the failure of one self-willed scheme after another, to take refuge, as a last resort, in the common sense ways of the Church. The following resolutions were, as we are credibly informed, shown to several intelligent Presbyterians, who, far from expressing surprise at the necessity of their adoption, thought the plan recommended by them very good! and doubted whether they or their children could repeat the whole of the Ten Commandments!! [Certainly we think there are many societies (Moral Reform not excepted) that will be well employed in teaching their members to repeat the Ten Commandments.] They are now on the right track, and we hope shortly to hear, that to the knowledge of the Ten Commandments they propose to add that of the Lord's Prayer and the Creed. Calvinistic principles taught their fathers two things: 1, that *they* were very enlightened Christians; and, 2, that their clergy were "as blind as bats." Let them have the good sense and the humility "to learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health," and they will again, by God's grace, find their way back to the fold from which they have strayed.

We beg to inform our Presbyterian friends, that in the Church from which their fathers separated, the Ten Commandments are still read aloud on every Lord's day by the minister, and the people still instructed and accustomed, after each commandment, devoutly to make the following prayer: "Lord, have mercy upon us, and incline our hearts to keep this law!" varying the form after the last so as to say; "Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech Thee!" Let them enter any Protestant Episcopal Church in any part of the world, in the morning of a Sunday or Holy Day, and they will always hear these same prayers unitedly offered by the assembled congregation to the Throne of Grace. What they have gained by their separation and consequent disuse of this godly custom, may be seen from the violations among them of the ninth commandment in relation to the Oxford Tracts, (as, e. g., in the matter of Auricular Confession,) and may be further conjectured from the following resolutions, which we take from a contemporary journal, and commend to their attention:

"1. *Resolved*, That we recommend to all the members of the Salisbury and Stratford Moral Reform Society, the propriety of committing the Ten Commandments to memory, so as to be able to repeat them at any subsequent meeting of said society, if called upon to do so.

"2. *Resolved*, That through our Report to the Parent Society, we suggest to the consideration of all ministers of the Gospel, the propriety of taking the Ten Commandments in due course, for the foundation of at least so many discourses, pursuing this course once every year."

Mormonism in all ages: *or the Rise, Progress, and Causes of Mormonism, with the Biography of its author and founder, Joseph Smith, jun. By Professor* J. B. Turner, *Illinois College, Jacksonville, Ill.* New York: Platt & Peters, 36 Park Row. London: Wiley & Putnam, 35 Pater Noster Row.

This book contains an authentic outline of the facts respecting Mormonism, and gives a rapid sketch of the most remarkable outbreaks of religious fanaticism in all ages, and would, despite of some blemishes of style, be a well timed and valuable book, were it not spoiled by a rash and crude chapter on the subject of Testimony and the Evidences of Christianity; on which points the author is nearly as wild as Joe Smith could desire him to be.

As apropos in regard to Mormonism, we may state that we saw a highly intelligent gentleman, a day or two since, who has just come from Nauvoo, where he saw and conversed with Smith, and many of the Mormons. Our friend computes their number at about 70,000; (they say 100,000;) says they are governed by a military despotism; that all the orders of the chief are obeyed as the words of inspiration; and that the numbers of his followers are constantly increasing, especially by emigration from England. Their temple is of magnificent dimensions; their printing press in constant operation; their military regularly drilled; and their preachers active with "a method in their madness." Our friend showed us a printed order or revelation of the prophet, which was a sort of hieroglyphic, with a brief explanation and application subjoined. As an instance of their infatuation, he told us that he showed Smith a Greek Psalter, who pronounced it a valuable Egyptian manuscript: but though the matter was explained to many of the Mormons, it was found impossible to shake their confidence in the inspiration of the prophet. Smith is called by many the Mohammed of the West; and Prof. Jackson inclines to the opinion that he and Rigdon (who is the master knave) are preparing systematically for an invasion of Missouri, to redress their alleged grievances.

Theopneusty, *or, The Plenary Inspiration of the Holy Scriptures. By* S. R. L. Gaussen, *Professor of Theology in Geneva. Translated by* E. N. Kirk. New York: Published by John S. Taylor & Co. 145 Nassau st. Boston: Tappan & Dennet. 1842.

We have delayed the notice of this book in hopes of finding time to read it, but are obliged to let the reader take its title as an index to its character and its merits. The volume contains nearly 350 pages, and is apparently elaborately written, as it is closely printed.

The Rev. Prof. Ogilby has been forced by ill health to a temporary suspension of his official duties. He sailed for England on Friday of last week.

Good's Divine Rule of Faith and Practice, a work of two ponderous octavos of nearly 500 pages each, has just issued from the press of Herman & Hooker, Philadelphia. It is all about the Oxford Tracts, and differs from Archbishop Whately's book as a thirty-two pounder from an arrow, and agrees with it in the unlucky circumstance of having a vertical instead of a horizontal aim. We may say more of Mr. Good's book (with the first 200 pages of which we have been, if not edified, at least vastly amused) at another time; but at present we will only commend it as being, by the showing of its friends, the ablest work which has attempted a refutation of the alleged errors of the Tracts for the Times, and of the writings of those three admirable authors, (who grow in our estimation by the opposition they receive,) Mr. Newman, Dr. Pusey, and Mr. Keble.

A Treatise on Baptism, *by the late Rev.* Alexander Hay, *of Virginia. With a preface by the Rev. Dr. Shelton, and a letter commendatory, by the Rt. Rev. Bishop Chase. With a sketch of the life of the Author, by the Rev.* Charles Dresser. New York, 1842: J. A. Sparks. 18mo. pp. 131.

We have looked over this little treatise with considerable interest, and have admired both its spirit and its matter. The arguments for infant baptism are arranged and managed with skill, and like a column of able bodied soldiers, they all stand in their proper places prepared to do execution. The volume is the production of an Episcopal clergyman who died in Virginia, in the year 1819; it was first published in 1803, without exciting much attention, and is worthy of a re-publication.—*The Presbyterian.*

Bishop Doane's Sermons have been reprinted in England in one volume. Annexed are a copy of the Dedication and Introduction. The Notes in our next.

DEDICATION OF BISHOP DOANE'S SERMONS.

To the Most Reverend
William,
Lord Archbishop of Canterbury,
Primate of all England, and Metropolitan,
This Volume of Discourses,
With one exception, delivered in America,
Is now,
By his Grace's kind permission,
Most affectionately inscribed,
As the memorial
of the first acts of Catholic intercommunion
Between the Mother and Daughter Church;
And as the grateful acknowledgment
of happiest hours,
At Lambeth and at Addington;
By his Grace's ever grateful and most loving Brother,
The Bishop of New Jersey.

INTRODUCTION OF THE SAME.

When the act of the British parliament was passed, in 1786, authorizing the Archbishop of Canterbury to consecrate Bishops for the United States of America, without the usual oaths of supremacy and obedience, it was expressly provided that no persons receiving consecration or ordination from those consecrated under it, should be permitted to officiate within the jurisdiction of the Church of England. Whatever had been the original occasion for any such restriction had, in the judgment of all, long since ceased to exist; and those whose office or whose relations made them familiar with its operation in the prevention of Catholic intercourse, and in the seeming disparagement of the orders of a sister Church, had long desired its removal. It was not until the last year that this result, chiefly through the agency of the present venerable Primate, was happily accomplished.

The first moment of the repeal of these disabilities was embraced by the author's kind and zealous friend, the Vicar of Leeds, to urge his visiting his brethren of the Church of England; and the approaching consecration of the magnificent parish church, which, chiefly through his exertions, has the just repute of being the noblest sacred structure reared in modern times, in England, was eloquently pressed upon him as the fit occasion. Objectionable as the act must be regarded in some of its details, it seemed a catholic duty to accept a catholic overture in a catholic spirit; and the decision to accept the invitation of the Vicar of Leeds, cordially approved as it was by his most excellent diocesan, was sent to him by the return of mail.

The present writer, from the moment he set his foot, with the dear friend who bore him company,* upon the shore of England, has never ceased to rejoice in this determination: and while his heart shall own a pulse, it cannot cease to swell, in grateful recollection of the love, which welcomed him to every altar, and to every hearth, as an own brother, of the blood, and in the faith. Everywhere, his office of a bishop was a passport to all hearts. Everywhere, the kindred of the blood and of the faith, which binds the nations and the Churches both in one, was owned and marked by tearful eyes and quivering lips. Everywhere, the noble sentiment of the Archbishop of Canterbury,† that "the surest pledge of perpetual peace between the countries was to be found in their community of faith, and in the closeness of their ecclesiastical intercourse," was cheered, with an enthusiasm which proved, beyond the power of words, how deeply and intensely to the English heart still clings the love of brethren and of kindred. Nothing ever so acceptable to Englishmen, as the assurance, always received with acclamations which bore with them the whole fervent spirit, that the desire for peace and closest intercourse between the countries was perfectly reciprocal; and that the true American, in its affections as in its descent, was still an English heart.

Where all, Archbishops and Bishops, Clergy and Laity,‡ vied with each other in expressions of affection and respect, enumeration and discrimination were alike impracticable. The single measure of the offering was its opportunity; and the sole regret, that the author's dutiful necessity to be present at the General Convention of his Church, laid on such opportunity so strait and strict a limit. To the Bishops of Winchester, Exeter, and Worcester, for every courtesy which the occasion permitted them to show; to the Bishops of London, Salisbury, and Ripon, for attentions and kindnesses the most delicate, the most generous, and the most constant; and to the two venerable Archbishops, for expressions, the most grateful to a son's or brother's heart, that could be prompted by fraternal or paternal love, the author feels that he may, because he owns that he must, make this expression of his fervent thankfulness. And one more self-indulgence he must claim—the record here of the affectionate terms in which the Archbishop of Canterbury, after expressions of personal regard, which will forever live among the choicest secret treasures of his heart, consented that this volume should bear the sanction, and, with it, the sacred beauty, of his venerable name—"Your proposal of inscribing your discourse to me is peculiarly gratifying. This dedication will be a lasting memorial of a meeting, on which I shall always

* The Rev. Benjamin I. Haight, rector of All Saints' Church, New York, who accompanied the author, at his request, was the constant partaker and promoter of his joy.

† At the public distribution of prizes at King's College, London, by his grace; in reference to the author's presence on that occasion, most kindly noticed by the Bishop of London.

‡ The author would do injustice to the Laity of England, as well as to his own feelings, did he omit to name the noblest representative of their class, Sir Robert Inglis, Bart., the distinguished member for the University of Oxford, the unflinching, untiring champion of the Church. His was the first acquaintance formed in England; and through his instruction and unwearied kindness, the way was opened constantly to fullest sources of the purest satisfaction; especially, to that most memorable day at Rydal Mount, with the great sage and poet of our times.

reflect with high satisfaction; not only on account of the pleasure experienced at the time, but with regard to its effect, as establishing a friendly and confidential intercourse between the Bishops of the two Churches."

Happier hours than the author has thus passed, before the sacred altars, and beside the happy hearths, of this, his father-land—and most especially in that dear Christian home from which these lines are dated—are not permitted to man. Blessed be *God* for the proof which they afford, that the one heart-bond which neither time nor distance can affect, is catholic truth maintained in catholic love! Blessed be *God* for the assurance that its golden chain, let down from heaven itself, cannot be severed even by the grave; but still will bind us, through eternal ages, to the throne, and to the Lamb!

Battersea Rise, August 30, 1841. G. W. D.

ORATORIO OF DAVID.—The New York Sacred Music Society will give the above Oratorio on Tuesday evening next, at the Tabernacle. It will be the last public performance of the Society this season.

EPISCOPAL VISITATION.—Bishop Onderdonk's appointments for Visitation have been changed by an alteration of the time for *Albany, Rensselaerville, Sing Sing, White Plains*, and *Jamaica*.

At a meeting of the Standing Committee of the Diocese of New York, held on the 6th inst., the Rev. John A. Childs, and the Rev. Robert Washbon, Deacons, were recommended to the Bishop for Priests' Orders.

TO THE FRIENDS OF THE CHURCH.

The efforts in progress on the part of the Rev. Robert Davies, with some zealous laymen, to establish a Church at Camptown, have my hearty concurrence; and are commended heartily to the prayers and patronage of Churchmen. There is no ground more strictly missionary, as the statements of Mr. Davies and his fellow laborers will show.

G. W. DOANE,
Bishop of New Jersey.

Riverside, 10th March, 1842.

The parish of Trinity Church, Camptown, in the neighboring diocese of New Jersey, needing aid in their undertaking of the building of a church, and my approbation having been asked for soliciting aid in this diocese, I hereby most cheerfully express it, and would be happy to have the liberality of New York extended to so worthy an object.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.

New York, May 4, 1842.

The undersigned take leave to inform the members of the Episcopal Church of New York, that by the kind permission of the bishop of the diocese, they purpose soliciting aid for the erection of a church at Camptown.

Camptown is situated about three miles west of Newark—is an old manufacturing town, with a population exceeding 1500, and in which has never yet been erected a place of worship of any description, and the nearest Episcopal Church is at Newark. Last summer divine services were commenced, and have continued to the present time with the most flattering prospects of success; the Sunday School is in a flourishing condition; a plot of ground has been purchased from the proceeds of the industry of the ladies; the corner stone has been laid, and the building is now erecting. It is expected to be completed at a cost not exceeding $1200 or $1500. It is hoped they will not be disappointed in completing so desirable an object.

ALFRED TITCHNOR,
DAVID CLARKSON,
Wardens.

N. B. Any contributions to the above object may be left with Messrs. Swords, Stanford & Co., Broadway, or with Mr. Wm. Hinton, 84 Maiden Lane.

THE DEAF AND DUMB.

Among the numerous exercises at the Tabernacle the past week, none was of a more interesting character than the exhibition of the deaf and dumb.

The Tabernacle on this occasion was filled to its utmost capacity; we might almost say, to hear the dumb speak; for such is the perfection to which Mr. Peet has brought the science of instruction, that the family of mutes under his care seem to hold converse among themselves with a facility but little short of that enjoyed by their more favored fellow citizens to whom voice is not a thing unknown. Instead of being shut out from all enjoyment, they appear, not only on the public platform, but at their home, as happy and contented as though every faculty of human existence was in their possession.

The exercises of the afternoon were introduced by a short address from the venerable president of the institution, the Rev. Dr. Milnor; an address to the Throne of Grace by the Rev. Dr. De Witt, and some very pertinent remarks by Mr. Peet. The several classes were then brought forward, and went through their various exercises on slates, answering questions propounded to them by any of the audience; conversations were carried on by natural signs, and many exhibitions of their astonishing inventive and imitative faculties were given.

The New York Bible Society has furnished each scholar with a Bible, and it is surprising to see with what facility the advanced classes read the Scriptures; this facility was evinced by them in making signs, which were interpreted and written down by others.—*Commercial Advertiser.*

From the Banner of the Cross.

COUNTRY CONVERSATIONS.—II. & III.

"BLOWING HOT AND COLD."

Smith. What can be the reason that Church people never have any prayer-meetings?

Jones. Oh, *they* have no religion. Mere outside Christians!

Johnson. What is that everlasting church-bell ringing again for? Every day this week, jingle, jingle, jingle! I am tired of hearing it.

Jackson. Oh, I suppose it is for prayers: some "holy day," or other! They are always at it. Sheer Papists!

INTELLIGENCE.

From the Banner of the Cross.

On Sunday last, 8th inst., Bishop H. U. Onderdonk confirmed 11 persons in Grace Church, Hulmeville, Bucks county.

On Sunday, 17th ult., Bishop Meade consecrated a new and handsome church at Wellsburg, Virginia.

At a meeting of the Standing Committee of this diocese, held on the 5th inst., the Rev. John Coleman was unanimously elected a member of that body, to supply the vacancy occasioned by the resignation of the Rev. John B. Clemson. At the same time, the Hon. Horace Binney was elected to supply the vacancy occasioned by the decease of Philip H. Nicklin, Esq.

Delaware.—On Ascension day, May 5th, Bishop Lee confirmed 3 persons in Emmanuel Church, New Castle, and on the Sunday after Ascension, May 8th, 13 in St. Andrew's Church, Wilmington. The Rev. John P. Bausman, and the Rev. Samuel G. Callahan, deacon, have taken letters of dismission from the diocese of Delaware to that of Maryland.

On Sunday, 24th ult., between 50 and 60 persons were confirmed by Bishop Meade, in St. Matthew's Church, Wheeling, Va.

On Saturday, 16th ult., Bishop McIlvaine held an ordination in St. Luke's Church, Granville, Ohio; when Mr. Henry L. Richards, an alumnus of the Diocesan Theological Seminary, was ordained a deacon; and the Rev. John Sandells, Professor of the Greek and Latin languages in Kenyon College, was admitted to priests' orders.

Bishop Whittingham, of Maryland, has set forth, for the use of that diocese, a Liturgical Office, admirably adapted to Parochial and Sunday Schools, or Christian parents and masters in their families.

FOREIGN.

☞ See also last page.

At a recent religious meeting in Bradford, the Rev. Dr. Hook, vicar of Leeds, made the following statement, which was received with loud congratulations:—"Very lately, an architect called on me, and told me that an individual, whose name he could not mention, had desired him to state, that if I would find a site, he would erect a church at an expense of £5,000, and give £5,000 more for an endowment. His name I am not to know, as he is not desirous of public notice."

THE ARCHBISHOP OF CANTERBURY.

Many persons whom the holydays and fine weather had attracted to the neighborhood of Lambeth Palace on Monday, assembled in front of that building in consequence of seeing several women proceed from the gates with bread, meat, and kettles of soup. This was supposed to be some annual gift of his Grace the Archbishop of Canterbury, but on inquiry it was ascertained that not only does the Rev. Primate make such a distribution weekly, but every Monday, Wednesday, and Friday, ten poor widows and families receive such relief, making in all thirty widows and families weekly recipients of his Grace's bounty.

COLONIAL BISHOPRICS FUND.—The collections made on Palm Sunday, in compliance with the Bishop of London's pastoral letter, as far as returns has been made up to Monday, (March 28,) amount to £6,400; and returns have still to be made from more than 200 places. Among the offerings made at Portman Chapel was a very beautiful diamond brooch, valued at about £150. It was given anonymously, but with the text Exodus xxxv. 21, 22. A few more such noble offerings would secure the early accomplishment of the great object in view—that of providing for the endowment of a bishopric in each of the other colonies of the British Crown.

Between the hours of six and seven, on Wednesday evening, sennight, a fire broke out at the residence of Sir R. H. Inglis, situate in Bedford square, and was attended with considerable alarm and damage to the building.—*London paper.*

UNSEEMLY CONDUCT IN A SCOTCH KIRK.—Such has been the conduct of certain parties in the Steeple Church of late, that it has been considered necessary to introduce a body of police to keep order. We understand that wiskey is carried thither, and tobacco is smoked; in fact, all the practices common in the tap-room.—*Glasgow Advertiser.*

AUSTRIA.—*Vienna.*—Advices from Vienna of the 23d March, state, that the Emperor and Empress were, according to custom on Maunday-Thursday, to wash, on the following day, the feet of 12 poor old men and as many women. The oldest woman was 104, and the oldest man 108. The Duke of Brunswick had left Vienna for Italy.

MARRIED,

On Thursday evening, May 19th, in the Church of St. Matthew, by the Rev. Manton Eastburn, D. D., Mr. HENRY G. MCRAE, to Miss ELIZA WOODLAND, both of this city.

On Sunday evening, the 15th inst., in the Church of the Epiphany, by the Rev. Lot Jones, Mr. James T. Crawford, to Miss Harriet P. Hickok, all of this city.

On Tuesday, 17th inst., at St. George's Church, by Rev. Mr. Cook, Dr. Thomas F. Cock, to Ann Augusta, daughter of Dr. Isaac Wood.

DIED,

At Wilkesbarre, Penn, on Sunday, the 15th of May, Mrs. Lucy E. Miner, daughter of the late Ebenezer Bowman, Esq, and wife of Thomas W. Miner, M. D., aged 35 years and 7 months.

The deceased was one for whom many will grieve, but not as those who have no hope, for she was one of those of whom we make frequent remembrance, in blessing GOD's holy name for all His servants departed this life in His faith and fear. GOD's servant she was with all her heart, so far as human eyes can discern the heart. She passed silently through the world, quiet and peaceable, full of compassion, long suffering, and easy to be entreated. The odor of her good example will outlast, if possible, even the memory of her gentle and lovely character. Though usually weak and delicate in health, this was no hindrance, but rather an incentive and aid in "bearing about in her body the dying of the Lord Jesus." When therefore she was brought down upon the bed of death, and compelled to look upwards, the prospect was neither strange nor terrible. Her disease was a quick consumption, and though it terminated her life sooner than had been at all anticipated, it rendered her none the less resigned and collected. While her senses and mental powers were clear and vigorous to the last, to take leave of those whom she was leaving behind, faith and hope were strong to take hold upon the things which were before. To her, death had no sting. She died as she had lived, calmly and peacefully, "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with GOD; and in perfect charity with the world."—*Communicated.*

CALENDAR.

MAY.

22. TRINITY SUNDAY.
29. First Sunday after Trinity.

JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Troy. Sunday after the Ascension, May 8, in the morning, confirmed at his residence, a sick member of St. John's Church, and afterwards, in Christ Church, at the annual confirmation for the city, 27 persons.

Saratoga county. In the afternoon, confirmed 7 in Grace Church, Waterford, and afterwards, at his residence, a sick member of the parish.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Trinity Sunday, May 22, Plattsburgh, *Clinton county.* Tuesday, 24, Malone, *Franklin county.* Thursday, 26, Norfolk, *St. Lawrence county.* 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, Trinity Church, West Troy, *Albany county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Thursday, July 7, Astoria, *Queen's county,* St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York*; 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.*

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county*; 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county,* Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county,* Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county,* Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county,* Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

☞ The Mission Church of the Holy Evangelist is open for Divine Service, and a sermon by Rev. Benjamin Evans, every Sunday evening, at a quarter before 8 o'clock.

☞ By divine permission a Missionary Sermon will be preached on Sunday evening next, 22d inst., in the Moravian Church, Fulton street, between Nassau and William, and a collection taken up in aid of the Moravian missions among the heathen. The sermon will be preached by the Rev. E. S. Janes, Financial Secretary of the American Bible Society. Services commence at half past 7 o'clock.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum—

From a collection in Grace ch, Rev Thomas H Taylor, rector, $204.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, May 18, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Peter's ch, New York, Rev Dr Smith, rector, collection for Missionary fund, $32 89. St Ann's church, Brooklyn, Rev Dr Cutler, rector, special collection for Education and Missionary fund, $90 64. Total amount, $123 53.

C. N. S. ROWLAND, Treasurer,
May 18th, 1842. 55 Water-st

TRINITY CHURCH, GALVESTON.

The Rev Benjamin Eaton acknowledges the receipt of the following sums in behalf of Trinity Church, Galveston, Texas.

From Christ ch, Mobile, in addition to $126 already acknowledged, $25; from a few ladies of St Paul's ch, New Orleans, per Mrs Goodrich, $50; from Rev Dr Page, Natchez, Miss, $50; Rev Mr Jackson, St Paul's church, Louisville, Ky, $51; Rev Mr Pitkin, Christ ch, do, $32; from Rev Mr Minard, St Paul's ch, St Louis, Mo, $15; from Rev Mr Peake, Christ ch, do, $56; from Mr Stickney, Planter's House, St Louis, $12; and from Rev Dr Milnor, St George's ch, New York, a handsome communion service and set of books for desk and chancel.

New York, May 17, 1842.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of the 11th inst., has received the following contributions, viz.

From St Paul's ch, Milwaukie, Wis, (a missionary station.) per Rev L B Hull, $6 50; from Dr McKnight, N J, $3; from a friend, Christ ch, Alexandria, D C, per Rev C B Dana, half, $5; through D Ravenel, Esq, R A, Charleston, S C, from Rt Rev Dr Gadsden, offerings of St Paul's ch, Charleston, $120; from Rev P Trapier, offerings of St Michael's ch, Charleston, S C, $65 53; from the Social Working Society, St Michael's church, Charleston, S C, $35; offerings of a family, Charleston, $5; from Rev Mr Young's family, of St John's ch, St John's Island, S C, $21; from T C, $2 50; Mrs T C, $2 50; P C G, $10 15; collection in St John's ch, St John's Island, $1 70—$263 38. From St George's ch, Schenectady, N Y, per Rev W H Walter, $10; through Dr J Smyth Rogers, from a lady of St Peter's church, Charleston, S C, per Rev W H Barnwell, $20; from a lady of the same, $20; from a lady of the same, $15; from St Paul's ch, Waddington, N Y, per Rev J A Childs, $5 45; from Missionary Society of St Paul's church, Alexandria, D C, per James Entwisle, Esq, $74 23—for Louisiana, $5, for Jubilee College, $4, (for Bishop Chase's daughter, teacher in Jubilee College, from the Sunday school of St Paul's ch, Alexandria, D C, $42 11; from the same, for church at Evansville, $18—$143 34. From Lydia, N Y, $2; from Trinity ch, Wilmington, Delaware, per E H Thomas, Esq, $19. Total, $512 67.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, May 18, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donation to the funds of the Society.

From Trinity church, New Rochelle, $10.

JOHN W. MITCHELL.
Treasurer of General P. E. S. S. U.

May 19, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Ladies' Sewing Society, Wolcott, Ct, per Mrs Sarah Hall, $3; from Ladies' Sewing Society of Christ ch, Georgetown, D C, per Rev John F Hoff, rector, for Africa, $30; contributions of Christ ch, Georgetown, D C, $58 60—$88 60; from Grace ch Sunday school, Boston, six months support, in advance, of 15 native children in Africa, viz: from 1st July, 1842, to 1st January, 1843, through Phineas Capen, Esq, treasurer of Mass Board of Missions, $150; from St Peter's ch, Charleston, S C, for Rev Dr Boone's salary as missionary to China, for the year 1842, per Rev W H Barnewell, $1000: from St Paul's ch, Alexandria, D C, per James Entwisle, Esq, $21 25; do, for Africa, $5 25; from the Young Men's Church Missionary Society, New York, per C Tomes, Esq, Treasurer, contribution to January last, $125; from Trinity ch, Bridgewater, Mass, per Phineas Capen, Esq, Treas of Mass Board of Missions, "the rector's little ones," $10; H M B, $5; J J B, $5—$20; from Emanuel ch, Newcastle, Del, Rev S W Prestman, rector, $5. Total, $1418 10.

J. SMYTH ROGERS, Treasurer.

New York May, 18, 1842.

CHURCH DEPOSITORY,

No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

Rev M P Parks, West Point; P M at Durham; Rev C C Townsend, Warren, O; Mrs C Mancius, Bemis' Heights, with remit; C M Jones, Chestertown, Md, with remit; Rev W H Hoit, St Albans, Vt; Rev N E Cornwall, Southport, Conn; Rev S G Appleton, Avon; P M at Vergennes, Vt; Belknap & Hamersly, Hartford, Conn; R S H George, Phil, 2 letters; H A Spaford, Cooperstown; Wm Cornwall, Lexington, Ky; Wm Rice, Charleston, S C; Rev A D Cole, Woonsocket, R I, with remit; J C Derby & Co, Auburn; S Babcock, New Haven, Con; Geo A Benedict, Cleveland, O; H Hooker, Phil.

Packages have been forwarded during the same period as follows:

To Rev J Brown, D D, Newburgh, per steamer Highlander; Belknap & Hamersley, Hartford, Con, per Smith's Express; Rev C C Townsend, care H Hubbard, Warren, Trumbull county, Via Pittsburgh, per Union Trans Line; Miss C B Watlington, Bassin, care C Whitmore, W End St Croix, per brig Isabella; Miss S R Carty, care A McCutchin, Christianstead, St Croix, per brig Isabella; Rev W H Hoit, care W G Smith, St Albans, Vt, sent to Franklin House; Cornwall & Brother, Lexington, Ky, care W H Campbell & Co, Pittsburgh, Penn, care Dutilh & Co, Union Line, Phil, per Union Line; J C Derby & Co, Auburn, sent to Robinson, Pratt & Co; R S H George, Phil, per Union Line; Rev W H Walter, Schenectady, per Harnden's Express; Joseph Gill, Richmond, per sch Richmond; W C Court, care John C Ryan, Mobile, per brig Mobile; A E Miller, Charleston, per ship Sutton; D Brunner, Baltimore, per Harnden's Express; Charles Stimpson, Boston, per do; W Rowland, Norfolk, Va, per sch Virginian; Belknap & Hamersley, Hartford, per Adams' Express; Edward Wiley, Savannah, Ga, per brig Exact.

To Trustees of Churches, and others.

ORGANIST.

THE advertiser, a competent person of many years experience as an Organist, understanding the whole routine of Episcopal services, would be happy to give his services to any church in quest of a person who can perform the duties of an Organist well. The best references will be given, and no objection to a church in the country. Communications addressed to W., at Mr. G. Jardine's Organ Factory, Anthony st., New York, will be attended to. May 21—8

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO.'S

List of valuable recent importations continued.

DR. Matthew Hale's Practical Discourses on the Liturgy. 4 vols. 8vo.
Rev. W. Jones' (of Nayland) Complete Works. 6 vols. 8vo.
Rev. Charles Leslie's Complete Works. 7 vols. 8vo.
Archbishop Leighton's Complete Works. 1 vol. 8vo.
do do with Life by Pearson. 2 vols. 8vo.
Dr. Nathaniel Lardner's Complete Works. 10 vols. 8vo.
John Henry Newman, B. D., Parochial Sermons by. 6 vols. 8vo.
Bishop Porteus' Complete Works. 6 vols. 8vo.
Bishop Reynolds' Complete Works. 6 vols. 8vo.
Dr. John Scott's Complete Works. 6 vols. 8vo.
Archbishop Sharpe's Complete Works. 5 vols. 8vo.
Bishop Saunderson's Sermons, complete. 2 vols. 8vo.
Bishop Sherlocke's Complete Works. 5 vols. 8vo.
Archbishop Tillotson's Complete Works. 10 vols. 8vo.
Archbishop Usher's Body of Divinity. 1 vol. 8vo.
Bishop Van Mildert's Complete Works. 6 vols. 8vo.
Bishop Warburton's Complete Works. 13 vols. 8vo.
Wall's History of Infant Baptism. 4 vols. 8vo.
Patrick, Lowth, Whitby, Arnald, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments and the Apocrypha, with the Text at large. A new edition, at one half the original cost.
Also the beautiful Paris editions of
St. Augustini, Opera Omnia. Complete in 22 vols. imp. 8vo.
St. Chrysostom, Opera Omnia, Gr. et Lat. Complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Their catalogue of English Books in the several departments of literature, methodically arranged, with critical notes, can be had, gratis, on application. May 21.

WILBERFORCE'S EUCHARISTICA.

D. APPLETON & CO., 200 Broadway, this day publish A Manual for Communicants; or the Order for Administering the Holy Communion; conveniently arranged with Meditations and Prayers from Old English Divines, being the Eucharistica of Samuel Wilberforce, M. A., Archdeacon of Surry, (adapted to the American service.) Convenient size for the pocket.

⁂ This work is dedicated to, and has received the approval of, the Right Rev. Bishop Onderdonk, of the diocese of New York. May 21.

CHRISTOLOGY OF THE OLD TESTAMENT, and a Commentary on the Predictions of the Messiah by the Prophets, by *E. W. Hengstenberg*, translated from the German by *Ruel Kieth, D. D.*

MISSION TO ENGLAND in behalf of the American Colonization Society, by Rev. R. R. Gurley.

AN INQUIRY INTO THE HISTORY OF SLAVERY; its introduction into the United States; causes of its continuance; and remarks upon the Abolition tracts of W. E. Channing, D. D., by *T. C. Thornton*, President of the Centenary College, Clinton, Miss.

THE PARISH LIBRARY, containing standard works adapted to the use of the Protestant Episcopal Church in the United States, 13 vols. 12mo.

For sale by CHAS. G. MORRISON, Ag't,
May 14. 139 Nassau st.

WANTED.—To obtain the charge and care of a Burial Ground or Cemetery, by a competent person that is long established as Sexton and Undertaker in this city. The most satisfactory reference can be given.

Application to T. D. GILLESPIE, Undertaker,
May 14. No. 552 Pearl st., near Broadway.

JUST PUBLISHED,

BY C. WELLS, 56 GOLD-STREET, NEW YORK,

And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects, compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History: arranged according to the classification of Stark.

WITH 400 ENGRAVINGS.

In One Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a great multiplication of books upon the subject. A few years ago, the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science, was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

It has been remarked by an elegant writer, that "the pursuit of Natural History in almost any way, as a study or an amusement, is both indicative and productive of gentleness, refinement and virtue. This we believe to be strictly true; and if the present volume shall be instrumental in diffusing a taste for knowledge, the influence of which is so salutary, we shall deem the labor bestowed upon the compilation as abundantly rewarded.

The work contains the latest discoveries down to the present time. April 9—3m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

MISS SAGAR & MISS BALLOW will remove their Boarding and Day School for Young Ladies to No. 10 Albion Place, Fourth st., where they will be ready to receive their pupils on Monday, the 9th of May.

The plan of instruction comprises a thorough course in French and English, together with the accomplishments usually pursued by young ladies.

Until the 1st of May, Miss S. and Miss B. may be seen at their present residence, No. 168 Henry street, where they will be happy to give any farther information desired with regard to the mode of instruction, and where circulars of terms, references, &c. may be obtained. April 9—tf

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals, on reasonable terms, and give punctual attendance. Dec 11—yly

ST. JAMES' HALL,
Near Hagerstown, Maryland.

THE RIGHT REV. THE BISHOP OF MARYLAND, VISITOR.
THE REV. JOHN B. KERFOOT, RECTOR.

THIS Institution will be opened on *the first Monday in October next*, under the general supervision of the RECTOR OF ST. PAUL'S COLLEGE, College Point, New York. From unavoidable delays in the extensive alterations and repairs, and in the furnishing of the buildings, the opening of the Hall has been necessarily postponed from May to October; by which time all the preparations will be fully made.

There will be in each year one Session of ten months, beginning on the first Monday in October; and but one vacation, the months of August and September.

Expenses—including everything but books and stationary—$250 per session, PAYABLE IN EVERY CASE, SEMI-ANNUALLY IN ADVANCE; $125 at the opening of the session, and the same on the first Monday in March; *no extras.*

Pupils will not be received under twelve years of age. As the number of pupils is limited, and in part already engaged, those desiring the admission of their sons or wards, are requested to make early application to the Rev. John B. Kerfoot, College Point, New York; from whom the prospectus of the Hall, containing full information, may be obtained. April 23, 1842—1m

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NEW HAVEN, CONNECTICUT.

THE SUMMER TERM of this School will commence on the first Wednesday in M
New Haven. April 15, 1842. 6t

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. May 7—yly

JUST PUBLISHED, BY J. A. SPARKS,
111 *Nassau street,*

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 23, 1842.

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
March 12, 1842. 194 BROADWAY.

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.*
Just received and for sale at this office.
November 6.

BROOKLYN COLLEGIATE INSTITUTE.

(*An English and Classical Boarding School, limited to Thirty Pupils.*)

THE SUMMER TERM of this Institution will commence on the second of May next. Its location on Washington Avenue, two miles easterly from the Brooklyn ferries, is unsurpassed for its beauty and healthiness, and combines complete country retirement with easy access to the city. The course of study is thorough and practical; the manners, morals and religious culture of the pupils receive that attention which their importance demand. When not otherwise specially instructed by parents or guardians, the scholars invariably attend the Episcopal Church with the Principal and his family. Terms, from $160 to $200 per annum, without extra charges. Catalogues of the Pupils and Patrons, with extensive reference, will be promptly forwarded to applicants by mail, or they may be had at the office of the Churchman in New York.

JOHN YOUNG, Principal.
Brooklyn, April 9th, 1842. 6t

THE TEMPLE AND COUNTRY PARSON.
BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

To the Episcopal Clergy in the United States.

BOOK FOR EVERY FAMILY.

THE FAMILY PRAYER BOOK,
OR
THE BOOK OF COMMON PRAYER,

And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.

BY THOS. CHURCH BROWNELL, D. D. LL. D.,
Bishop of the Diocese of Connecticut.

Price of the work.

Turkey Morocco, extra gilt	$8 00
English calf, extra gilt	7 25
Black Roan, gilt edged	6 00
Black Roan, marble edged	5 50
Philadelphia sheep, library style	5 00

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions of the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by

ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.
April 23, 1842—$

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities.

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation.

WEARE C. LITTLE,
Importer of Foreign Books, Albany.
April 23, 1842—3m.

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs. J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. April 16.

PRESENTS FOR SUNDAY SCHOLARS.

The following books, published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, will be sold at *reduced prices*:

Sunday School Books, 18mo., in Paper Covers.

1500 Procrastination, or, The Evil of Delay.
500 Blind Man and Little George.
500 Bishop Hobart's Address to a Sunday School.
300 I Can Do Without It.
1100 Bayard's Anniversary Book.
2000 The Caskets, or, The Palace and The Church.
700 The Sunday School Teachers.
1100 The Seeds of Greediness.
1000 Proper Spirit.
1100 Crooked Paths.
300 Philip and His Garden.
900 Kind Father's Advice.
1100 Bee Hive Cottage.
500 The Two Families.
600 Wisdom in Youth.
500 Fear of the Lord.
1100 Rushbearing.
1100 Harvest Home.

Sunday School Books, 32mo., Paper Covers.

600 Sunday Scholars' Baptism.
400 Dialogues on The Lord's Day.
300 Bow in The Cloud.
400 The Glow Worm.
200 Anne Belle.
400 The Boat.
500 The Bird's Nest.
800 Little Tom.
200 Be Useful.
700 The Bee.
400 The Iron Cage.
300 The Raven and The Dove.

The foregoing, and other Books for children, in paper covers, will be sold in quantities to Sunday Schools and Sunday School Teachers, at prices varying from *one to three cents, each*, till all are sold.

Orders may be addressed to

DANIEL DANA, JR., AGENT,
April 27, 1842—4t 20 John Street.

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation:

I. The School is *domestic* in its character.
 1. It is a Home, and the discipline is strictly parental.
 2. A Mother's care is extended to its members.
 3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.
II. The School is *limited in its numbers.*
 1. That it may be a family.
 2. That its head may have intimte knowledge of its members.
III. The school is *select.*
 1. Boys of advanced age are seldom admitted.
 2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.
IV. The School is *faithfully taught.*
 1. The Scholars study under the immediate direction of their masters.
 2. The teachers give their pupils every needed attention and advice.
 3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

REFERENCE,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D., "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing, "
Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.
March 26. tf

POETRY.

For the Churchman.

ON THE DEATH OF A BROTHER.

Farewell for a season,
  Dear brother, farewell;
Thou art gone, as we trust,
  With thy father to dwell—
Where seraphs are shrouded
  In glory and light,
In a temple of crystal
  Transcendently bright.

I shall miss thee, dear brother,
  Where morn hangs its wreath
On the dark misty mountain
  And green vale beneath;
While nature rejoices
  Thy voice will not cheer;
Thine eye will not greet me,
  Thou wilt not be near.

I shall miss thee at evening
  When the sun sinks away,
And silence and stillness
  End the bustle of day;
In that hour of devotion
  When I bend low in prayer,
Thy voice will not join me,
  Thou wilt not be there. W.

Selections from late English Ecclesiastical Papers.

COLONIAL BISHOPS.

The success which has attended the Bishop of London's Pastoral Letter in behalf of the Additional Colonial Bishoprics, is very encouraging. The collections have already produced more than £7,500; and as there are still about 150 returns to be made, there can be little doubt that the whole will amount to upwards of £8,000.

The total of the fund up to the present time may be stated at about £64,000. The annual subscriptions are £940.

It is believed that if the important objects for which this fund is raised were placed before those who by property or commerce are connected with the several colonies, the amount required would be raised without difficulty.

The following statement of the advantages derived to the Church by the establishment of Episcopacy in several important countries within a few years, may induce some of our readers to exert themselves to aid the great effort which is now making to endow bishoprics in other of our colonies and dependencies:—

"India was first formed into a bishopric in the year 1814. At that time there were but thirty-two clergymen in the whole of that vast country; there are now in the diocese of Calcutta alone seventy-nine. The foundation of a college for the education of a native ministry was one of the earliest fruits of the Episcopate. In the year 1837, this enormous diocese was subdivided into three.

"Like cheering results have followed the establishment of Episcopacy in the West India Islands. In the diocese of Barbadoes, from which extract returns have been received, there were,

	1825.	1841.
Clergy,	50	100
Churches and Chapels,	55	168
Schools,	34	399

"Similar progress has been made in the important island of Jamaica, and within a very short period the legislature has passed an act to double the number of the Island Curates.

"Archdeacon Broughton, on his visit to England, in the year 1836, made some forcible statements as to the miserably inadequate provision that had been made for the pastoral instruction and superintendence of Australia. Since his return as bishop, forty-one clergymen have been sent out, on the recommendation of the Society for the Propagation of the Gospel, for the spiritual culture of his extensive diocese.

"Then, again, with regard to our North American Colonies:—Within little more than two years from the time of his consecration, the bishop of the new diocese of Toronto was enabled to procure the services of more than thirty additional missionaries; while the Bishop of Newfoundland, within the same period, has increased the number of his clergy from ten to twenty-six. The same beneficial effects in other countries may be confidently anticipated, if the appeal now made by the heads of our Church be promptly and liberally answered.

"The whole sum required to effect this really national object is less than many of the most insignificant taxes; for a moderate competence (not on the average exceeding £1200 a year) is all that it is proposed to secure to each bishop.

"The more active Romanists have already twenty-three bishops or vicars apostolic in our colonies; and it will argue ill for the sincerity and zeal of ourselves, who profess to belong to a purer Church, if we suffer whole provinces, either inhabited by our countrymen or subject to the same Sovereign, to remain any longer without those apostolic ordinances which can be secured only by a resident Episcopacy.—*Ecclesiastical Gazette.*

THE BISHOP OF SALISBURY AND THE BIBLE SOCIETY.

It seems the valuable letter addressed by our diocesan to Mr. Brandram, the Clerical London Secretary, was officially laid by him before the Committee on the 7th of March last, when the following resolutions were passed:—

"Resolved—That while this Committee receive with much regret the above communication from the Lord Bishop of Salisbury, they would at the same time convey to his lordship their thanks for the courteous, kind, and candid manner in which his views are expressed.

"Resolved—That it is most respectful to his lordship not to offer any remarks in reply to the observations in his letter; but they trust that this silence will not be construed as admitting, on their part, the correctness of his lordship's views."

As the candor and courtesy exercised on this occasion was no more than his lordship has invariably shown in all private and public communications connected with his Episcopal office, any remarks on the first of these resolutions would be quite superfluous. But it may not be out of place to say a few words on the second. It strikes us, however convenient it may be to the committee to blink the question under the plea of being "most respectful" to the bishop, the world at large will naturally come to a conclusion, that the cause of their silence was *prudence*—the facts, and arguments drawn from them, being undeniable. At any rate, there will be no doubt in the mind of any real Churchman of "the correctness of his lordship's views," that the operations of the Bible Society weaken the unity of the Church, and give unwarrantable sanction to dissent in every shape. This sad consequence has been more conspicuously apparent by the platform exhibitions at Bible meetings, where regularly ordained ministers of CHRIST place themselves on a perfect equality with sectarian teachers of all denominations, whether Christian or Socinian. And the effect of such examples becomes still more pernicious, when the meetings are held, as they frequently are, in a parish the rector or vicar of which is wholly opposed to their proceedings. It may, however, be reasonably expected, that this interference in the proper working of the parochial system will now be less frequent in our diocese than heretofore. Indeed we do not see how any one can presume to intrude himself into the parish of a brother clergyman in the face of the diocesan's publicly expressed opinion of its impropriety and injury to the Church. Such intruders, if belonging to the diocese, will of course incur the censure of the prelate to whom he has promised canonical obedience. And if an itinerant, as in the case of Mr. Brandram at the meeting held in the Independent Chapel at Powerstock, thrust himself into a parish, it will be open to the rector or vicar on whom he intrudes, to make complaint to the bishop of the diocese from which he comes, should such conduct in a stranger be considered not directly cognizable by the Bishop of Salisbury.
—*Exeter Gazette.*

CHURCH PUBLICATIONS AND THEIR HALF-CHURCH OPPONENTS.

It is well known that, at the present moment, the Low Church party find it their policy, by every means in their power, to throw obloquy upon their more consistent brethren, and are making the most desperate efforts to prejudice people against the true principles of the Church of England;—those principles which our Hookers, Hammonds, Beveridges, Bulls, and Wilsons defended with their pens, and exemplified in their lives,—first by dressing up in as hideous a garb as possible the monster called "Tractarianism," and next by adroitly lumping together, under this appellation, everything which bears the marks of consistent Churchmanship. This is the effort of a falling party—the last struggle of an expiring cause. People are fast coming to the conclusion that the kind of Churchmanship which has been so long current among the so-called Evangelicals, affords no safe or satisfactory standing-ground for honest and earnest minds, and they will have little difficulty, as the spirit of this Low Church movement goes on to develope itself, in determining who are the *true* Churchmen; those who aim at carrying out the system of the English Church in its fulness, or those who not only reject such doctrines as the Apostolical Succession and the grace of the Sacraments, and explain away or (as is often the case) mutilate the offices of the Church to suit their private notions,—but who go so far even as to throw scorn upon the appointment of the Church in her daily services and her Saints'-day commemorations! Surely, when people come to see that all this is ascribed by these writers to the evil influence of "Tractarianism," they cannot help opening their eyes to so gross a deception. The same kind of game has been for some time pursued, in regard to those publications, now happily increased in number, which advocate Anglo-Catholic doctrines, (equally free from the extreme of Popery or dissent,) and a strong attempt has been made to sink them in the estimation of the public, by dubbing them as "Organs of Tractarianism."—*Church Intelligencer.*

APOLLOS AND THE MORE PERFECT WAY.

We read in the Acts of the Apostles of Apollos, "an eloquent man, and mighty in the Scriptures," who was "instructed in the way of the LORD, and being fervent in the Spirit, spake and taught diligently the things of the LORD, knowing only the baptism of John." All this availed and was accepted with GOD, till He had set up His Church; but when once it was set up, it availed Apollos nothing, though eloquent, though scriptural, nay mighty in the Scriptures, though instructed in the LORD's way, though fervent in spirit, though diligent in speaking and teaching, and that boldly, though belonging to the sect and baptized with the baptism of him than whom, among those born of woman, no prophet was greater. The Baptist had taught him true doctrine, had taught him that CHRIST was the Son of GOD, the Lamb of GOD, our atoning sacrifice; and this Apollos doubtless taught in turn. What did he not teach which persons now teach who call themselves especially Gospel preachers? But as the Baptist submitted to CHRIST, so must the Baptist's followers submit to CHRIST's followers, Apollos to the Church. Apollos must not stand apart, and so preach Him who taketh away the sins of the world; but he must come to them who alone could convey the Spirit; he must come for Christian baptism, in spite of his knowledge of the Gospel. So Aquila and Priscilla "took him unto them, and expounded unto him the way of GOD more perfectly."—*Newman's Sermons.*

FRANCE.

The Evangelical party among the French Protestants has been of late showing the most bitter hostility to the Church of England. This ought to be well understood in England, because some of them have obtained support in this country for some of their societies, on the ground of their sympathy with English feelings and institutions. The journals of this party, the Archives du Christianisme, conducted by M. Monod, and the Semeur, have been indulging in the most violent attacks upon "Anglicanism" and "Episcopalism," and endeavoring to identify the Church of England with the Church of Rome. The King of Prussia has been denounced for surrendering himself to the spiritual "exclusivism" of the English bishops, and Episcopacy itself is spoken of as a grievous sore upon the body of the Church. All this can do the Church of England no harm, but it may serve to open the eyes of some of its members to the danger of attempting to make common cause with such persons in matters of religion abroad. Still we must not be led into the error of attributing these sentiments to all the Protestants in France. On the contrary, we are assured by a correspondent, who is well able to judge, that principles of Church order are making progress even in France, and that with regard to Episcopacy, "London and Berlin are not without an echo in Paris."—*Ib.*

The nonsense contained in the following paragraph from Le National, a French paper, seems scarcely worth notice except in so far as it shows what sort of information the French, as well as the English, sometimes receive from their respective newspapers:—

"The Government of Queen Victoria, and even her dynasty, have at this moment to contend against a kind of opposition which was unexpected, and which in France would appear exceedingly droll. The greater part of the Anglican clergy pretend that the young Prince of Wales having been baptized by a dissenting minister, (*prêtre dissident,*) is, therefore, incapable of ever becoming King of England. In English, the head of the State is at the same time head of the Church, and the clergy therefore think that the National Church would lose its purity, and even be destroyed, if at the head of its hierarchy were to be placed a prince who had not received orthodox baptism. The Bishop of London and his clergy have already protested against the legitimacy of the succession of the Prince of Wales to the throne; the Bishop of Winchester has followed the example, and not a single clergyman of his diocese has failed to sign his protest. The whole University of Oxford has expressed itself in the same way, and it is announced that the Bishop of Exeter is earnestly and successfully getting up a similar demonstration."

Le National had understood that something was pretended to be wrong about the christening of the Prince of Wales, and so conjured up the above story; but the origin of it is evidently to us derived from the London popish newspaper, the True Tablet, in which it has been stated that, according to the published report of the christening, the Archbishop of Canterbury did not apply the water until *after* he had repeated the words, whereas the words ought to have been used at the moment of applying the water. These popish writers insist, that if such were the mode in which the prince was baptized, his baptism is invalid, and that the Archbishop of Canterbury and the Bishop of London ought immediately to satisfy the public on the subject by authoritatively stating that the reports of the christening published in the papers are incorrect, or by christening the prince over again. These Romish Jesuits are sure to be hatching mischief of some kind or other that may afford them a chance of serving their purposes, either at present or at a future period.
—*London Church Intelligencer.*

PRUSSIA.

Protestantism in Prussia and the English Church.—What is by some persons considered the most influential religious journal in Germany, The Gazette Evangelique, published in Berlin, thus writes:—"The desire to see our consistorial system exchanged for Episcopacy, can exist only in the minds of those who have ideas on that system that are without any scriptural foundation; ideas that are in direct opposition to the biblical doctrine of the 'royal priesthood,' (1 Peter ii. 5,) ascribed to *every* believer; ideas which are allied necessarily with an entire system of Ordination and Apostolical Succession. Now, our Church has ever held that system in abhorrence, because it leads to the abandonment of the scriptural foundation, and to the adoption of human traditions. We must lose no time in declaring against it: 'a little leaven leaveneth the whole lump.' The principle once admitted, a little more or less is of no consequence. We should consider that as a most unhappy moment, when this system, so victoriously combated by our Church, and retained in only one Protestant communion as a remnant of Popery, were admitted by any persons among us. Sorry should we be, because we consider the error as perilous; sorry, because it would be to throw contempt upon our own Mother, and implicitly to avow, that, during three hundred years, our Church has lacked one of the essential characteristics of the true Church."

The Observateur Chretien, another German Journal, says:—"The King of Prussia is too wise not to see the deplorable defects of the English Episcopal system; he is too Christian and too good a Protestant not to see that it is in direct contradiction to our symbols and the spirit of our Church; he is too good a German not to understand that our Church, with all its want of liberty and its partial indifference, is by its constitution and its validity, far superior to the Episcopal Church of England, and that it is not the cold stiffness of Anglican formality that can give us the increased life and vigor we need."

The Gazette Universelle de Leipzig publishes several letters from its correspondents, in which is noticed the project of union in the time of Queen Anne and Frederic I. We select the following passage on the Jerusalem affair:—"We doubt, with many of our friends, whether the ministers of the Church which the Archbishop of Canterbury asserts to be less perfectly organized than his, have any desire to bend their necks to the hierarchical and perfect regime of the English Episcopacy. The communication of the Holy Spirit by the hands of the Prelates of the Anglican Church, is a principle of the Catholic Church. Were there nothing more, that alone would form an insurmountable obstacle to a union between the two Churches. The Anglican divines know little of the true spirit of the Protestantism of the German Protestant Church, if they imagine a union of the two Churches to be possible."—*Church Intelligencer.*

SPAIN.

Apostolical Letter of our very Reverend Father in God, Pope Gregory XVI., commanding public prayers to be made on account of the sad state of Religion in the kingdom of Spain, with plenary indulgence in form of Jubilee.

"Gregory XVI., Sovereign Pontiff, of perpetual memory.

"The situation of the affairs of religion in Spain, and the profound grief with which we have been constrained to weep for many years over the misfortunes of the Church in that kingdom, are but too well known.

"The people, indeed, are strongly attached to the Catholic faith; the greater portion of their clergy resist with courage. Nevertheless, in this same country, men of perdition, and the number is not small, bound together by a criminal association, like the waves of an enraged sea, overwhelm their country with their shameful and disorderly proceedings, declaring an unceasing war against CHRIST and his saints.

"For ourselves, we have not omitted publicly to deplore the wounds inflicted on the Church by the government of Madrid. All the acts done by the civil power against the rights of the Church we have broken and declared void. Furthermore, we have exclaimed, with every expression of grief, and in vehement accents, against the atrocious injuries and evils they have made our venerable brethren the bishops of the kingdom to undergo, as likewise the members of the clergy, both regular and secular; also against the abomination established in the holy place, and against the sacrilegious robbery of the ecclesiastical property, sold and applied to the wants of the public treasury.

"We had hoped that our voice would at length have been heard, but we see rather the evil to increase from day to day in these wide-spread countries, insomuch that the Catholic religion is publicly threatened there with complete destruction.

"An execrable law has just been proposed to the supreme assemblies of the nation, principally tending to destroy entirely the legitimate authority of the Church, and to establish the impious opinion that the power of the laity is superior, by its supreme right, to the Church and all that concerns it.

"In fact, this law declares that the Spanish nation is not to pay any attention to the Apostolical See; that all communication with it must be broken off in regard to ecclesiastical favors, grants, and concessions of whatsoever kind; and that it punishes severely those who shall resist such ordinance. It is also said that apostolical letters and other rescripts emanating from the Holy See, unless they are asked for by Spain, not only must not be observed and shall remain without effect, but even shall be denounced to the civil power without the least delay, by those to whom they might have come, and are then to be handed over to the government, a penalty attaching to any one who shall evade this injunction.

"Moreover, it is ordered, that opposition to marriages shall be submitted to the jurisdiction of the bishops of the kingdom, until the civil code has established a difference between the contract and the marriage sacrament; that no cause whatsoever relating to religious affairs can be referred to Rome by Spain; and again, that hereafter no Nuncio, nor any Legate of the Holy See, shall be admitted into this kingdom with power to grant favors or dispensations even gratuitously. Finally, the sacred right belonging to the Roman Pontiff to confirm or reject the bishops elected in Spain is entirely abolished, and those priests who may be chosen by any Episcopal Church, if they apply to the Holy See for confirmation, shall be punished with exile.

"Therefore, we earnestly implore our venerable brethren to endeavor to soften Divine wrath by mingling their tears with our own, to implore unanimously the mercy of Almighty GOD for the unfortunate Spanish nation, and *to kindle the zeal of the clergy, and the people* committed to their charge, that they may address fervent prayers to GOD on this account.

"Consequently, we grant in form of jubilee a plenary indulgence to all faithful servants of JESUS CHRIST, who, duly purified by sacramental confession, and fed by the most blessed eucharist, shall assist at least thrice at the solemn prayers appointed by the command of each Ordinary, and who shall have thrice prayed, to the same purpose, within the space of three days, in the church assigned by the same ordinaries.

"Given at Rome, near St. Peter, under the fisherman's seal, this 24th day of February, 1842, and in the twelfth year of our pontificate.
"A. CARD. LAMBRISCHINI."

Madrid, 14th March.—The Gazette contains a circular addressed by the Minister of Justice to all the bishops and regents of the Audiences, in which he apprizes them of the publication of the new encyclical letter of the Pope, given above, recommending the faithful to address prayers to the Almighty for the Church of Spain. This document, reproducing the pontifical allocutions of the 1st February, 1836, and 1st March, 1841, and "annulling, reprobating, and declaring of no effect or value the acts of the representative government from first to last," the regent had thought proper to prohibit its circulation and execution in the kingdom, and direct the political chiefs to bring all delinquents to trial.—*Ecclesiastical Gazette.*

PORTUGAL.

The negotiations with Monsignor Cappaccini are progressing with that slow and deliberate formality which is inseparable from such transactions. The Legate is reasonable and moderate in his pretensions, and the Duke of Palmella blends conciliation with firmness very happily in his manner and views of policy.—The Church of Portugal has enjoyed from time immemorial several privileges and immunities analogous to those extended to neighboring countries. There are the Lusitanian as well as the Gallican liberties, and the disposition on the part of the Portuguese negotiator is to part with as little of these as possible. The preeminent zeal which procured for the successors of Alfonso Henriques from Rome the title of "Most Faithful Majesty," also centred in their persons a large proportion of primatical functions, ratifying their presentations to bishoprics with an invariable approval, and investing uniformly in accordance with the royal nomination. The prerogative of the crown was again mixed up very minutely in Portugal with canon law, cathedral jurisdiction, and the superintendence of conventual regulation. During the last six years, however, irregularities, which no tolerance on the part of Rome can overlook, have been committed by needy and revolutionary governments, property of all kinds in Portugal has been most unmercifully dealt with, and ecclesiastical property has enjoyed no immunity in the general *débris*. The suppression of the religious orders, and the shutting and sale of convents, the estreating of diocesan property, and encroachment upon cathedral rights secured by charter, present a mass of confusion and irregularity which cannot fail to be very scandalous in Churchmen's eyes. On the other hand, the encroachments were, to a certain extent, justified by the prescriptive primatical functions of the crown, and to ascertain and define the proper limits of jurisdiction is one of the capital points of this negotiation.—The chief bone of contention is, fortunately, left to crumble into dust. I allude to the confiscated conventual property. This has been almost entirely sold, under the designation of "*bens nacionals,*" and no intention whatever exists to reclaim it. The incumbent of every see, cathedral, and parish, will in all cases be provided with a sufficient maintenance, the principle being, that "the laborer is worthy of his hire," but that sinecures and pluralism are to be carefully avoided. Conventual establishments are to be left to the principle of self-adjustment, neither specially encouraged nor discountenanced by the government, and vicars are to be provided for every diocese whose bishop is necessarily absent from his see; under which designation will be classified all those dioceses whose prelates are known to be violent Miguelite partisans, such as the Bishop of Vizeu, the Archbishop of Evora, &c., who will positively not be permitted, under any pretext, to return to the Portuguese territory. Such is the programme of ecclesiastical reform, the leading principles of which have been agreed on between the Duke of Palmella and Monsignor Cappaccini.

From "The Latter-Day Saints' Millennial Star," No. 7. November, 1841.

Manchester, Nov. 10th, 1841.

Extracts from the Minutes of the Manchester Conference of the Church of Jesus Christ, of Latter-Day Saints, held at the Carpenter's Hall, Manchester, on Sunday, the 17th October, 1841, being the 11th day of the 7th month of the 12th year of the Church.

The house was called to order a little after nine o'clock in the morning, and opened by elder Pratt with prayer.

Elder Pratt was called to the chair, John Brotherton to the office of clerk.

Twelve branches were represented, consisting of 1589 members, with appropriate officers.

Elder Pratt then spoke respecting the priesthood. Showed that on this one point the Church depended. Proved that the sects of modern Christendom were without authority; and the authority of the Church of Rome was null and void. That the sectarians, by denying modern revelations, thus cut themselves off from authority to preach the Gospel, or administer in the ordinances belonging to the Church of JESUS CHRIST; and that the authority of the Latter-Day Saints is from heaven by the most positive revelations ever given to man.

After his address many were called to the ministry, and ordained to their respective offices. Instructions were given in relation to the duties of the officers, members, &c., and they were particularly exhorted to abstain from intoxicating drinks, together with tobacco, snuff, and all other evil habits. After the ordination, the saints present partook of the LORD's Supper, and sung and rejoiced together.

Several interesting and useful addresses were delivered at evening, and the meeting concluded with a spirit of joy and satisfaction.

The number of officers present at this Conference was about one hundred, and members not far from one thousand.

From the foregoing extract it will be seen, that the Church in Manchester Conference now numbers near sixteen hundred members, after excommunicating one hundred and twenty-five, and dismissing some hundreds by emigration.

All these have been gathered into the fold in the course of about two years, and that from an obscure beginning, in a small cellar in Oldham-road; being the first place where the fulness of the Gospel was preached within the bounds of what now composes the Manchester Conference. "Behold how great a matter a little fire kindleth!"

We continue to receive the most cheering accounts from various parts of England and Scotland, in regard to the success of the cause of truth. The devil is raging, priests and editors lying, and deceiving as usual; while on the other hand the saints are rejoicing in the gifts and power of GOD, as made manifest among them; and are increasing in numbers, and faith, and knowledge, and zeal, for the cause of GOD.

A general spirit of emigration seems to prevail amongst them; and the more they are oppressed, persecuted, and wronged for their religion, the stronger their desire and determination to be gathered with the saints, where, becoming a great nation, every man may sit under his own vine and fruit tree, and none molest or make them afraid.

On Monday, the 8th November, the splendid ship Chaos sailed from Liverpool for New Orleans, under the charter of the Latter Day Saints. She carried out near one hundred and seventy passengers. Cheerfulness and satisfaction seemed to pervade every heart as they bid farewell to their native shores, and launched forth towards the land of promise. May the Almighty bless and preserve them, and give them an inheritance in the land of Joseph!

There is one thing to which we would call the special attention of the saints at this time, and that is, THE BUILDING OF THE TEMPLE at Nauvoo.

This being a work commanded of GOD, the saints in all the world are required to assist in so desirable an object, by contributing liberally of their silver and gold, so far as it is in their power.

The first consideration is, GOD has commanded it; the second is, the saints in that country need it, as they now have to meet out of doors; the third is, great blessings depend on its speedy erection—blessings which equally concern all the children of GOD, throughout the world. With these considerations, we hope the officers and members of each Conference will be up and doing. A few individuals in England have already sent some twenty-eight or thirty pounds, for this purpose, by the two last ships, and we hope the exertion will be more general hereafter.

We have received several interesting communications from different places, which will probably appear in our next number, being too late to find room in this. The purport of them is, that the sick are healed, the lame walk, the old men dream dreams, the young men see visions, the servants and handmaids of the LORD speak in tongues, and prophesy. While the LORD is showing wonders in heaven above, and signs in earth beneath, blood, fire, and vapor of smoke. All these things admonish us that the coming of the LORD is near. "Amen.—Even so—Come, LORD JESUS."

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty-four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this instisution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.
Benjamin Marshall, President.
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